

The Occident

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CLEAR LAKE, MOUNT KONOCTI IN THE DISTANCE.

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CLEAR LAKE.

The city of Lakeport, which is the county seat of Lake county, Calif., is beautifully situated on rising ground on the western shore of Clear Lake, upon a site so admirable as to its topography that no condition could be desired which it does not possess that might inure to its advantage as a beautiful and delightful place of residence. Rising in a gentle slope from the water's edge it reaches an altitude of some three hundred feet, at its highest point, from which coigne of vantage a magnificent view is afforded of the lake, whose placid bosom, rarely disturbed by more than a passing zephyr, is dotted with various pretty craft which float upon its translucent waters—so mirror-like that the boats seem like painted ships upon a painted sea. Upon its further shore like Alps on Alps arise, to the northeast, the rugged heights of the Bartlett Mountains.

Contributed Articles.

THE RULING ELDER AND CHURCH DISCIPLINE.

The following able paper was read at the meeting of the Presbyterian Synod in San Francisco by Elder Jas. Thompson of Modesto.

Fathers and Brethren:—As a co-worker with you in the name of the Lord Jesus and the honored church of which we are members I greet you, praying that our deliberations together may not only be mutually helpful, but for the glory of God and His church.

I understand that what I am expected to discuss in this brief paper is "The Ruling Elder and Church Discipline" in their relation to the spiritual work of the church.

For convenience I will arrange and discuss the subject under three main divisions, viz:

1. The Church and Her Work.
2. The Ruling Elder and His Qualifications.
3. The Discipline of the Church.

I.—THE CHURCH AND HER WORK.

The church is very dear to me. I can truly say, "I love thy church, O God!" She is indeed precious to me; and—

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
And hymns of love and praise."

When her interest is advanced and her power strengthened and her light and life increased my heart is glad and my soul rejoices in the Lord, her Head. But I must do, what the preachers do not do, stick to my text, and follow my outline.

According to the Constitution of the Presbyterian church, a "particular church" is said to "consist of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeable to the Holy Scriptures; and submitting to a certain form of government." The universal church visible is declared to "consist of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God. And the universal invisible church is defined as "the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all."

The church of God, as we verily believe, is therefore no little thing; but is, on the contrary, the grandest and noblest organization among men, be she traduced and maligned never so much; and as our faith declares "out of which there is

no ordinary possibility of salvation." She began in heaven; the wisdom and love and power of God created her; the blood of the Lord Jesus Christ ransomed and cleansed her; the Holy Spirit sustains and directs her in all her ways. How can we do other than honor her, love her and be faithful to her!

Her work, as given her by her Divine Lord, is to disciple all the nations and build believers up in their most holy faith and strengthen them in their consecrated life. The bounds of earth and the spiritual needs of men are therefore the only limits to the field of her service. None but the Divine Mind could plan such a conquest, which extends to the very thoughts of the mind and the purposes of life, and none but Divine Power can accomplish it.

For the work committed to the church by her Lord there are officers designated as Bishops or Pastors, Ruling Elders and Deacons. To those to whom is committed "the oversight of the flock of Christ," and who "feed them with spiritual food," and who, as the ambassadors of God, "declare His will to sinners" be given honor and affection. And in these days of shifting faith and unstable doctrines and destructive work of so-called higher critics we trust, pray and hope for them that they will be loyal to the faith of their fathers, the truth of the gospel of the blessed Son of God as contained in the revealed will and word of God, and that they will preach the same, neither glossing over nor smoothing down the admonitions of the Lord, but as faithful ministers of the Word, who shall give account to the Judge of all, declare the whole counsel of God. "And let all the people say Amen."

2.—THE RULING ELDER AND HIS QUALIFICATIONS.

As a part of the government of the church the Ruling Elder holds a position second only to that of the pastor. He is the friend and adviser of the pastor; they consult together, using their united judgment in determining what is best in matters of service and expediency for the interest of the "particular" church they serve.

The importance and dignity of the office of the Ruling Elder is recognized by the church. After exhortation and questioning by the minister, he is received by the church who promise him encouragement and obedience, and then solemnly set apart to the office by prayer.

The Ruling Elder must be—

(1) A man of sound personal character and undoubted piety. That he be a

man of means and of position and influence in the community is not sufficient. He is a representative of the church and must be a man of character and piety. He must walk before the church and the world uprightly, keeping in all things the commandments of God. His character and life must be such as will inspire confidence in him as a true servant of God. There are likely to be times when he will be called upon to exercise authority over some of the members. His character needs to be clear. That he is above all things a Christian man with the fruit of the Spirit manifest in his life must be known and felt by all. Love and gentleness, mercy and truth, forbearance and kindness are graces he needs to possess and cultivate.

But while he is a representative of the people of the church before and unto the church, he is also a representative of the church before the world. And as a Christian and a church officer his character and conduct in all his relations with men must be above reproach. He is sure to be under the fire of criticism; but will escape unharmed if he is a loyal man of God.

He must needs therefore be a man of prayer and a man of faith. And in these days of hurry, rush and bustle incident to professional and commercial life, and even farming life, he will need to exercise great care and watchfulness over his habits of devotion lest the cares, duties and demands of business encroach upon time that needs to be spent alone with God in the closet, and with the family at the home altar, and in the prayer meeting and other services of the church. He will need to place safeguards around the Holy Sabbath, lest a part of that which belongs wholly to God be taken for selfish purposes. There are many things trespassing upon the sacredness of the Lord's Day calling for unwavering resistance upon the part of the Lord's people; and the Ruling Elder must be a leader in the defense against the many sinful intrusions upon its sanctity. All these things have to do with the maintenance of a healthy Christian character, and sustain an important relation to the spiritual work of the church.

The Ruling Elder must also have—

(2) A thorough knowledge of the duties of his office and the discipline of the church.

An army officer unacquainted with army rules, regulations, tactics and discipline is unfitted for his position. Before his ordination the Ruling Elder is

asked: "Do you approve of the government and discipline of the Presbyterian Church in these United States?" He answers, "Yes." It is therefore presumed that he knows the law of the church. He is also called upon to promise "faithfully to perform all the duties" of his office. He must therefore be a student of the polity of the church. He should know Presbyterianism as distinguished from Congregationalism and Methodism. He ought to be a subscriber for and a reader of some of our great church papers wherein from time to time matters of importance concerning church government are discussed. We believe in a certain way of doing things in contradistinction from some other way employed by some other body of Christian people. He must know our way of doing things. No man can be a faithful administrator of law unless he has first studied the law. The administration of church government in harmony with our principles of faith as a part of the life and the work of our church, therefore, demand carefulness in the selection of men with regard to their character and piety and their knowledge of Presbyterian polity to fill the office of Ruling Elder in the church.

The Ruling Elder must also be—

(3) A man of good judgment in the enforcement of discipline, both with regard to its letter and spirit.

It is not enough that he be a good man, and possessing an intelligent knowledge of our government, he must be a man of sound discretionary powers for a just and wise administration of his office. The judge on the bench may know the whole letter of the code, but if his judgment in the administration of the law is poor he fills his office unsatisfactorily, thereby weakening the dignity and authority of law. In like manner must the Ruling Elder be a man of good judgment. In some cases a strict enforcement of the letter of the law is not wise, when a gentle pressure of the spirit of the law does good. To judge wisely at such a time is very important. Sometimes a pastor is hasty and harsh; another is slow and negligent. A wise and judicious Ruling Elder may at such a time render great service to the church. Law, wisely or unwisely administered, may help forward or retard the general work of the church. A Ruling Elder is needed in a given church; several persons are available, having first regard to character and piety, then to knowledge of the church polity; a question of

importance is—how does So and So administer his own affairs?—is he a man of good judgment in the ordinary affairs of life? For I contend that if a man have poor judgment and poor management in his own affairs he is most likely to have the same in the affairs of the church. Because a man is a good man and is willing, he should not therefore and on those grounds only be elected to an important office in the church. With the administration of church affairs is bound up her usefulness. It is therefore important that the officers who are to "exercise government and discipline, in conjunction with pastors," be men of sterling character, sound piety, possessing a knowledge of the principles of our government and good common sense—clear discernment rightly and wisely to administer the same. Any church with a live pastor and having officers so qualified, with a general co-operation of the people, ought to advance the church in the various lines of her activity.

3.—THE DISCIPLINE OF THE CHURCH.

Discipline is valuable everywhere, and therefore in a church. What is a home without discipline?—A place where disregard for law and authority is cultivated. What is a schoolroom without discipline?—A disorderly gathering of boys and girls, doing about as they please and learning practically nothing. What is an army without discipline?—Companies of untrained men no more fit for the field of battle than raw recruits.

But what is home where wise and gentle discipline prevails? A place where good manners, courtesy, self-control, self-sacrifice and elements of manhood and womanhood are built into the natures of boys and girls. What is a school where respected discipline is on the daily program? A place where habits of study are cultivated, lessons are learned and order reigns. What is an army well disciplined? Companies of men who are more than men—trained soldiers, ready to meet in defense of their country foemen worthy of their steel.

Inasmuch as the church combines the principles of home, school and army, discipline is of much value to her interests. Discipline, of course, as here used, includes the "exercise of authority," the "application of a system of laws" and "care and control" of all the interests of the church. Wisely enforced, discipline of offending members vindicates the honor and maintains the authority of the church, and holds secure her unique position in the world but not of the world.

It is to be feared that as church officers we are too lax in this day in the enforcement of our laws. It is a rare thing, comparatively, not only with us but with other denominations also, to see or hear of a case of enforced discipline. We retain in all our churches those whose lives are inconsistent with the Christian profession; the facts are pretty well known, both among the members of the church and in the world, and yet there is a damaging hesitancy to do what ought to be done—discipline the inconsistent member. No church can do aggressive spiritual work when she carries along, year after year, a number of persons living worldly lives. They are simply a dead weight, dragging heavily on the wheels of her progress. Greater truth, greater power and greater purity, greater zeal and greater success will the church have when she rids herself of her inconsistent members. Better a dozen members whose hearts are right with God and whose lives are clean before the world, than a hundred whose lives will not bear the light of God's word and the discipline of the church.

And yet, it must ever be borne in mind that while there is a letter to the law, there is also a spirit. The letter is cold, formal, unyielding. The spirit is warm with love and will bend with helpfulness to the heart that yields to it. The shepherd went to seek the wandering sheep, found it and brought it back to the fold. Lachlan Campbell blotted Flora's name from the great family Bible because she had "wrought confusion in Israel and in the elder's house" and said concerning his wayward daughter: "Would to God that she was lying in the kirkyard." Such was the sternness of offended law. But

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Marget Howe with the far reaching power of forgiving love could write:

"My Dear Lassie: Ye ken that I wes aye yir freend, and I am writing this tae say that yir father loves ye mair than ever, and is wearing oot his hert for the sicht o' yir face. Come back, or he'll dee thro' want o' his bairn. The glen is bright and bonny noo, for the purple heather is on the hills, and doon below the gowden corn, wi' bluebell and poppy flowers between. Naebody 'll ask ye where ye 've been, or anything else; there's no a bairn in the place that's no wearying tae see ye; and, Flora, lassie, if there will be sic gledness in oor wee glen when ye come hame, what think ye o' the joy in the Father's Hoose? Start the verra meenute that ye get this letter; yir father bids ye come, and I'm writing this in place o' yir mother." And then that father—that same father who blotted Flora's name from the family Bible, could take Edwards' "Sinners in the Hands of an Angry God," and "Cole's on the Divine Sovereignty," and lay upon them that same family Bible and make a stand in the window on which to set the lamp to guide Flora's returning footsteps up the steep path "like the Divine Love from the open door of our Father's House." "God is love." "All's love and yet all's law." "Love is the law that rules the world."

A MISTAKEN ECONOMY.

BY REV. NG POON CHEW.

[For THE OCCIDENT.]

The action of our Board of Foreign Missions in New York in withdrawing support from the Chinese missions in this country after November next, on the plea that the amount of money spent here annually could be put to a better use in foreign lands, is we think a mistaken economy. The money and time spent upon the missionary work among the Chinese in this country could not be put to a better use. Had it not been for the Christian work among the strangers from Cathay on this coast, the establishment of mission stations and chapels in the four districts of Canton province would have been impossible, at least for the time being. There are in those districts many Christian homes established, children are brought together and taught in Christian schools in the fear of the Lord, and faithful congregations are gathered for worship on each Lord's day. And these are some of the results of the missionary work among the Chinese in America.

The wealthy native chapel in Canton

city, the beautiful and substantial church in Sun-ning city, the important chapel in Ku-tsing, in the Sun-wui district, and others elsewhere, are monuments to the success of the missionary enterprise among the Chinese in this land.

The Condit church in Sun-ning, built by our Chinese brethren in this country, is one of the most important, influential and wealthy churches in China. That church cost about \$8000, an amount very large in China, and nearly every cent of that was raised by our brethren in the United States, except \$500 given by Dr. Ira M. Condit, our beloved Superintendent. The members of this church were nearly all converted in this country, through the Chinese missions, and that church will be the future house of worship for many of our brethren now here.

The writer was born and reared just four miles from this church, and when he left there for this country eighteen years ago, there was no Christian chapel there, and he had not even heard such words as Jesus, Christians, and Bible. But now there are three other chapels besides our own church, and there are many Christians around about that locality, the fruits of the missions here in America.

In the rear of the Sun-ning church is a day school for boys and girls, supported by the Sun-ning missionary societies formed in the different missions in this State. And in the near future there will be a Christian library in connection with this church, where the people may come and read. The good influence of such an institution can not be calculated.

The Chinese missions in California have been very fruitful in producing faithful and efficient native workers. There is the Rev. Kwan Loy, the beloved pastor of the Second church of Canton City for many years, who was converted in our Sacramento mission. And there are many others who are now earnestly and faithfully laboring for the salvation of their own people. These efficient workers heard the story of the gospel for the first time in this country, and are now gladly telling the people what they have learned here.

There is an undenominational book lending society in southern China, mostly supported by our Christian brethren in this state. Nearly a dozen men are now employed as colporteurs, carrying good Christian books and the light and life giving Bible from village to village. In the course of the year thou-

sands of places are visited and thousands of copies of good religious books and the Bible are loaned out and read.

There is an evangelist in southern China, supported wholly by money raised in this land by the Chinese brethren. He makes systematic visitations among the returned converts from here, gathering them together for worship and encouraging them in their hours of trial and persecution. The wives, children, parents and relatives of many Christian Chinese in this country are brought to Christ by their efforts and deeds when they return home.

And just now great efforts are being made by members of our missions in California, especially by the brethren in Los Angeles, to build a substantial chapel in Chik-hom, a few hundred miles from Canton City. Within a year we hope to see the chapel built and paid for.

These are some of the fruits grown up from the seed of mission works sown among the Chinese people in this land that our Canton Mission is reaping, which facts show that the work in this country is vitally connected with work in southern China.

Now we venture to ask to what better use could the money possibly be put? We are afraid that any change in the present conduct and relation of the work will be detrimental to the interest of the mission. There is no economy by transferring the work from the Foreign Board to some other agency of the church, which would be simply robbing Peter to pay Paul.

By the important bearing upon the Mission work in southern China, our Missions here should never be given up and if any portion or branch of our work should be dropped, it would be a great pity if not a sin.

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HUMILITY.

Humility is a peculiarly Christian grace. The word of the New Testament for it is not used in classic Greek, and the root from which that word is derived is used only in a bad sense. To be humble meant, with classic writers, to be mean spirited, grovelling, slavish. The religion of the meek and lowly Jesus has exalted this as it does everything it touches. It has taken this jewel from the mire and placed it in the fair brow of piety. And piety has no brighter ornament than this, "a meek and quiet spirit which in the sight of God is of great price." Its presence makes every other Christian grace shine the brighter. Without it the beauty of love will fade, the splendor of faith be tarnished, and such graces as patience and brotherly kindness be wanting altogether. So that with St. Basil we may say, humility is not only a grace, it is a casket in which all other graces are contained.

Humility is a modest sense of our own worth. In other words it is a true sense of our own worth, for that must be a modest one. It is not a servile spirit, for that may consist with pride. Uriah Heep made constant professions of humility, and was ever abasing himself before others, yet had a heart full of pride. One may even be proud of his humility, and ostentatiously take the lowest place and perform the most menial service, just to show how humble he is.

But true humility is a right and therefore a lowly estimate of ourselves. We shall not attain it by saying, "Go to, let us be humble." But we can scarcely miss it if we take a thoughtful view of our relations to the great mass of humanity, and especially of our relations to God.

As to the world around us, how small a space any one of us occupies in it. How little the world knows or cares about us. Beyond the little circle of our friends or our town, most of us are unknown. Men die, even prominent men, and the world goes on without them, apparently as well as with them. Even those who occupy the highest places and seem the most necessary to society or the church, are not missed long. The waters close over the pebble that is dropped into them, and the little ripple it has made soon sinks into glassy smoothness, "Oh, why should the spirit of mortal be proud?"

And still more do thoughts of our relation to God foster humility. We are creatures of His hand; we are every moment dependent upon His care and

bounty; we are sinners in His sight; and our salvation is wholly of His grace. There is no room for pride in the heart that rightly understands its relation to God, and sees its salvation in the gift of His love and the atonement of the cross of Christ.

Humility has a beatitude of its own, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." In God's Kingdom the lowliest are the highest, and, as the most exalted angels veil their faces before His throne, the highest are the lowliest.

"The bird that soars on loftiest wing
Builds on the ground her humble nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown
In lowliest adoration bends,
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility."

And the way to the highest glory is by the lowly path. "Before honor is humility." Christ Jesus "humbled himself," "wherefore God hath highly exalted him;" and His promise to those who follow Him is, "Whosoever humbleth himself shall be exalted."

We have received the pamphlet containing the addresses delivered at the inauguration of Rev. Charles Cuthbert Hall, D. D., as Skinner and McAlpin Professor of Pastoral Theology, Church Polity and Mission Work, and President of the faculty of Union Theological Seminary, New York, which occurred on the 8th of February last. The charge to the professor was delivered by Rev. Thomas Hastings, D. D., LL. D., former President of the Faculty.

The Young People's Presbyterian Association gave the sixth lecture of its course at Mizpah church, Thursday, April 21st, on the subject "Foregleams of the Incarnation" by Prof. Thos. E. Day, of San Anselmo. Prof. Day gave a very beautiful, tender and loving delineation of the traits of Christ's character as seen in the Old Testament heroes and prophets; but these traits were never united in one person until the glorious advent of Christ.

The war with Spain goes on well and the victories already won by our navy encourage the hope that the war will be of short duration. As we go to press the Atlantic fleets of the two contending nations are drawing very near each other, or possibly engaged in actual battle. May God give victory to our brave men and the holy cause for which they are hazarding their lives.

We are sorry to say that by some delay in the mails the copy for the columns of the North Pacific Board did not reach us in time for the present issue. It will appear later.

Our eastern religious contemporaries are busy guessing who the Moderator of the coming General Assembly is to be. We will not announce his name until after his election.

LETTER FROM LOS ANGELES.

Harmony in the Churches.

At a recent meeting of the Presbytery of Los Angeles, the name of the Westminster church of Los Angeles was changed to "First Presbyterian," and a plan was agreed upon, which has since been ratified by both the Central and First church, by which all the ecclesiastical and legal differences growing out of the division of the old First church, May 1855, have been satisfactorily and finally settled. At a meeting of the First church and congregation, held May 3d, presided over by the Provisional Session, J. C. Salisbury, H. G. Wylie, J. K. Hoffman, and Dr. J. D. Moody were elected Ruling Elders, and duly installed. Messrs. J. C. Salisbury, Lynn Helm and P. H. Mathews were elected Trustees, and business pertaining to the present and future welfare of the church was attended to. The Rev. J. H. Stewart has been chosen by the session, and appointed by the Presbytery, as moderator, until a pastor can be secured. The congregation will worship as heretofore, in the church property, at 20th and Figueroa streets. Regular church services will be maintained each Sabbath.

The opening services upon last Sabbath will long be remembered by the Presbyterians of this city. The Rev. Hugh K. Walker, pastor of Immanuel church, preached by appointment of the Presbytery, taking as his text a part of the fifth verse of the twentieth Psalm, "In the name of our God, we will set up our banners." It was an enthusiastic and masterly presentation of the old and saving truths of the gospel, which alone can satisfy a guilty conscience and feed a hungry soul, imparting to it strength and courage in the struggles of life, and insuring to it victory in life's closing conflict. The evening service was a union of all the Presbyterian churches of the city, presided over by Rev. J. H. Stewart, the pastors of the churches of the city occupying also the platform. The music of the service was lead by the choirs of Immanuel and Central churches, and the pulpit platform was beautifully decorated with flowers. Although the seating capacity of the house is large, it was not sufficient to accommodate all, many being compelled to stand. The principal address of the evening was delivered by Mr. Walker, pastor of Immanuel church, upon the subject "Contributions which Presbyterianism has made to the world."

After mentioning the other great denominations of the church, and paying to each a glowing tribute, for the blessings which they had given, and were yet giving to the race, he spoke at length upon Presbyterianism and the prominent part which it had taken in the establishment of civil freedom, the promotion of higher education and the spread of the saving knowledge of Christ over all the lands of earth.

After Mr. Walker's most entertaining and inspiring address, the pastors of the various churches brought the greetings

of their various congregations, and the services closed by the singing of the Doxology, "Praise God from whom all blessings flow."

The people of the First church are greatly encouraged, and the outlook is most hopeful. The Rev. W. G. White, pastor of the Colton Presbyterian church, will preach next Sabbath morning and evening, and a pastor will be secured in the near future.

In Presbytery of Olympia.

The eighth annual meeting of the Woman's Missionary Society of Olympia Presbytery convened in the parlor of the Presbyterian church of Olympia, Wednesday morning, April 13th, with all the officers and a large number of delegates present. The opening devotions, led by Mrs. Miller of Tacoma, set the keynote for the whole meeting, her theme being, The Presence and Guidance of the Holy Spirit. Words of cordial welcome were given by Mrs. Blake and responded to by Mrs. T. J. Weeks of Tacoma.

Reports of officers showed that the Presbytery contains 33 churches in which there are thirteen missionary societies having a total membership of 187. The amount raised during the year was \$510.76, value of boxes, \$94.75, being a gain of \$29.44 over last year. A paper by Mrs. J. T. Glover on how to educate the young in missions and another by Mrs. J. M. Pamment on How to Train Children for the Mission Field were beautifully written and full of excellent thoughts. The discussion which followed related, first, to the importance of interesting parents by giving out information concerning the work already accomplished among the heathen in foreign lands and in the dark portions of our own land,—the little pamphlets sent out by the woman's Board forming a large factor in this work. Second, the importance of contributing to the work. When the young are led to love to give to the cause of missions, they will naturally love to know where the money goes and what it does and thus be imbued with the missionary spirit and become willing to give themselves.

The paper written by Mrs. Lackey on The Spirit-filled Life, took up the strain of the morning devotion, and taught that every member of Christ's fold can claim the infilling of the Spirit, three steps being necessary. First, cleansing of the life. Second, consecration of the cleansed life and then the claiming of the infilling of the Spirit which changes the whole life and makes it full of fruitage for the Master. In the afternoon the devotions were again inspiring. Reports of auxiliaries showed an increase of interest and membership. The officers had made some effort to form new auxiliaries. One was reported at Hoquiam. Mrs. Elwell had visited Naparine and Toledo, but the women were not ready. The Student Volunteer Movement, a paper by Mrs. Sutton, was packed full of good things.

Mrs. Parsons led the discussion of

the subject—Foreign Missions in Small Churches—the leading thought seemed to be, that no church is too small to have a missionary society where the women can be found to take up the work.

The question box was opened by Mrs. Sutton and much valuable information gained relating to the work in Christian Endeavor and children's societies.

Thursday the work of the day began with praise, promise, and prayer. Keeping up the ranks of our missionary societies was the first topic for discussion led by Mrs. Lamont; she said:

Love is the keynote, love as taught in the Scriptures; encourage the faithful study of the Bible.

An awakened church is a missionary church. She told us of a missionary tea and box opening made attractive by the presence of a returned missionary from Persia who brought with her curios and a Persian woman's costume. A young dark-eyed lady dressed in the costume representing a Persian woman, each lady present was privileged to ask questions, whereby much information was gained and interest created.

The evening Quarterly Praise Service in the church, the penny toy with its mite box and literature and the practical work of filling boxes with clothing, each came in for its share of importance.

For the coming year \$50 was pledged for the support of the Chinese Home in Portland, and \$500 for missions.

The former officers were re-elected with the exception of Mrs. Langhorne of Chehalis. Mrs. W. P. Leonard of Tacoma, and Mrs. Wm. Cobleigh of Hoquiam were added to the list of vice presidents; Miss Ruth Laraway of Centralia was made C. E. Sec.

The last moments of the session were spent in a concert of prayer for our own missionaries, Miss Allen and Miss Leonard, and with the Mizpah benediction closed the most inspiring and helpful meeting recorded in the annals of the woman's missionary society of Olympia Presbytery, having chronicled an advance along all lines, all bills paid and every heart aglow with Christian love and zeal.

Married.

MENGEL-DU FOUR.—At the Manse of the North Temescal Presbyterian church, Oakland, Cal., April 20, 1898, by Rev. James Curry, D.D., Mr. Frederick W. Mengel, of Berkeley, Cal., and Miss Hazel Claudette du Four, of San Francisco, Cal.

SQUIRES-PETERSON.—In the North Temescal Presbyterian church, Oakland, Cal., April 30, 1898, by Rev. James Curry, D.D., Mr. Will Ernest Squires and Miss Nellie Peterson, both of Berkeley, Cal.

We are requested by Rev. T. F. Burnham to say that recently the Post office department has changed the name of the place where the General Assembly is to meet, from "Eagle Lake" to "Winona Lake," Kosciusko Co., Indiana.

Church News.

CALIFORNIA.

SAN FRANCISCO—First church.—The forty-ninth anniversary of the Sunday school was observed on Sabbath, May 1st. The exercises were held in the audience room, taking the place of the usual morning services. A very pleasing program had been arranged by the committee in charge, ranging from childhood up to old age, Through the Gates to Immortality. The exercises were opened with a song by the school, Mr. John Forsyth following in prayer. Then a spring song by the orchestra. The little ones never looked prettier than they did on this May morning, while taking their part in the exercises of "Childhood and Spring," and their song, "The little wren is singing." Members of the senior school took part in the exercises of "Youth and Summer" and "Manhood and Autumn." "Old Age and Winter," was represented by Mr. Mearns, a venerable gray-haired member of the session. An organ solo by Prof. Fleissner, and an exercise on the Kingdom of Heaven by seniors and primary pupils, who opened the beautiful gates leading to immortality. An address was delivered by Rev. E. H. Jenks, who also preached in the evening to young men, from Phil. 2:15.

SAN FRANCISCO—Trinity.—Rev. Philip A. Fisher occupied the pulpit at Trinity Sunday morning, May 8th. His text was found in 1 Chron. 28:9, "If thou seek Him, he will be found of thee, but if thou forsake Him, He will cast thee off forever." Portions of his sermon were as follows: "We are happy or miserable here and forever, according as we do or do not serve God. If we seek Him diligently he will be found of us. There are floating, drifting, lightless, compassless derelicts of agnosticism. They have banished God from their thought and conscience, yet now and then there comes glad news of rescue. The Gospel of Christ has sent abroad into all perilous waters messengers of hope and help. * * * Of His people God asks a service that is wholehearted and unselfish; a life that is pure and true, coming from a spirit that is loyal and beneficent as His own. The worship of prayer and praise and meditation and the consecration of all we have and are must be continuous throughout the life." Mr. Fisher has just finished a two years' course at San Anselmo and received his license to preach. He is one of Trinity's own boys—reared in her fold—and will in another year enter into the field of Christ's Mission. Trinity is proud indeed of his work and bids him "God-speed" and may the harvest be rich indeed.

RED BLUFF.—Easter was observed by appropriate and impressive services. Our church looked as handsome and dear to us as it ever did with its decorations, the pure lily predominating. A special offering of \$180 was received. One infant was received into the

church by baptism. Easter, our future looked bright and promising, but God has placed the hand of affliction upon us, and our beautiful church, for which we have so earnestly labored the past ten years, was on May 2nd completely destroyed by fire. While our hearts are filled with grief, our zeal and strength rise to meet the emergency. We are already making our plans and hope before the close of another year, to again have a church home. In the meantime we hope to continue our services in the Court-house. Our Sabbath-school has also been afflicted by the death of one of our dearest ones. The bright face of little Dean Peterson will be sadly missed in our circle. Wednesday evening we held our annual congregational meeting. Reports of the various officers were received and the following trustees were elected for the ensuing year: G. G. Kimball, S. P. Freeman, Geo. Champlin, L. L. McCoy, R. H. Blossom, G. C. Garrett and C. A. Campbell.—We need the support and prayers of our sister churches in our affliction.

GRIZZLY BLUFF CHURCH.—Since our last communion Mr. and Mrs. Newman from the Presbyterian church at St. Helena united with our church by letter and will prove to be a valuable acquisition. Our congregation have decided to change the hour of service from 2 o'clock p. m. to 11 o'clock a. m. with the Sabbath school at 10 o'clock a. m. We continue to be fed with sermons for both the mind and heart. Last Sunday the subject was *consecration*, a deeply interesting and instructive sermon. Our pastor's son, Arthur Hutchinson, is now at his father's house, having left the Seminary at Anselmo on account of an affection of his eye. He is reported as having a high standing in scholarship.

LIVERMORE.—On Thursday evening, April 28th, the church was well filled, the occasion being a reception held for the pastor and his wife. An interesting musical program was presented, interspersed with addresses of welcome by members of the Session, Rev. Alexander, pastor of the M. E. church, and Rev. R. Logan, pastor of our church at Pleasanton. Many kind words and good wishes were expressed after which the company repaired to the Sabbath school room where a bountiful supper was served. The outlook for this field is highly encouraging. We have a fine church property free of debt, a thriving Sabbath school and other societies. With the Lord's blessing upon us we shall have a successful year.

MONROVIA.—With the end of the ecclesiastical year, March 31, our church closed the most successful year of its history. God has blessed the faithful, earnest efforts of pastor and people. The financial report in round numbers is as follows: Cost of church building, \$2900 in money and labor; of this sum \$500 was received as a gift from the Board of Church Erection, and \$125 from outside friends. Running expenses \$1049, of this sum \$300 was received from the

Home Board. Benevolences, \$382, being divided as follows: Foreign missions, \$121; Home Missions, \$100; to the six other Boards, General Assembly and other benevolences, \$161; making a total of \$4331. Notwithstanding the fact that the congregation has borne the expense of building, the benevolent offerings have been increased 98 per cent. over those of the previous year, or almost doubled. There have been received into the membership of the church, including those taken in at the last communion service, thirty-four persons, thirteen being on confession and twenty-one by letter.

LOS ANGELES.—Not a large, but enthusiastic number of ladies, met in the Second church, E. Los Angeles, Friday morning April 29. Invitations had been sent to all ladies contributing to the support of our home worker, Mrs. J. G. McCracken, and to numerous others of the different churches of the city, to meet Mrs. McCracken and hear her report. The dampness kept many away, but so much interest was manifested in the good cause, that a board of managers was constituted, consisting of two ladies from each church. Mrs. McCracken began her work as our missionary March 1st, and has spent her time on the east side in the neighborhoods of the Irvine Memorial Chapel, and the Sunshine Mission on New Main St. In each of these she conducts an industrial school once a week with an aggregate attendance of more than eighty. Besides this she visits the families, provides clothing where needed so far as she can, gathers the children into the Sunday schools, looks after the sick, in short does deaconess work. An order not in our church, but which many of our ladies think should be introduced. As a church we receive little credit for doing this kind of work, because not specially organized for it.

LOS ANGELES—Grandview.—I noticed in your issue of April 28th the statement that Grandview Presbyterian church of Los Angeles, since the organization of the church, had received aid from the Board; I desire to correct that statement. For five years after it was organized and during all of Dr. I. M. Condit's ministry of said five years, we received no help from the Home Board. And we are now self-sustaining, and therefore the facts are not quite so dark as the picture drawn. We certainly have great reason for thankfulness. We have not only become independent of the Board but also have just called Rev. C. M. Fisher and last Sabbath he was installed as our pastor. All the exercises were of an unusually high order. The sermon was by Rev. G. W. Wadsworth, President of Occidental College—the charge to the pastor by Rev. A. A. Dimsmore, D. D., president of the Board of trustees of Occidental College, and the charge to the people by Rev. H. A. Newell, pastor of Bethany church, and your correspondent presided, asked the questions for the cementing of the relations and offered the closing prayer; and the music and singing were excel-

lent, under the leadership of Dr. O. S. Barnum—Truly the Lord has greatly blessed us, whereof we are glad.—F. M. Dimmick.

CENTREVILLE.—The woman's aid society held a successful entertainment and art sale, at the home of Mrs. C. Patterson, on April 14th. A set of pictures, offered by the *Ladies' Home Journal*, had been secured, and these were disposed of at good prices. The programme consisted of vocal and instrumental solos and readings, relative to the pictures. Refreshments were served during the afternoon. The neat sum of thirty dollars was realized. The Sabbath morning service was given up to the Y. P. S. C. E., April 17th, when it observed C. E. day, by using the programme prepared by the United Society, for its anniversary. Although past that time the services were enjoyed by all. This society has pledged \$40 for missionary work this year.

ARCATA.—If attendance at all the services, additions to the membership, and money in the treasury are indications of a live church—then the Arcata Presbyterian church may be classed in that category. Yesterday was communion and we had the pleasure of receiving four members—all heads of families. The Endeavor society not long since gave an entertainment, at which more than four hundred were present and the net receipts were about \$100. The society not only assists in the financial and spiritual interests of the church, but contributes annually to the support of a missionary in Corea. Elder Cullberg, while not entirely recovered from the injury of a couple of years ago, is as efficient as ever in church work. The officers of the church regret that so few OCCIDENT'S are taken. It should be otherwise. We still hope that the members will see the advantage of such a valuable paper and become its patrons. We have had over thirty inches of rain for the season and the farmers and stockmen are jubilant.

DANVILLE.—The Wan Dee Band held their annual meeting, at the residence of Mrs. Burgess, on Saturday last. The following officers were elected—Miss Hortense Burgess, president—Miss Fannie Stoltz, and Master Noble Scammell, vice do's—Miss Sarah Young, sec. Miss Esma Boone, Treas., and little Teddie Scammell, the youngest member present, collector of monies. After the routine of business was finished, Mrs. Burgess served lemonade and cake. The children then adjourned to the grounds about the house, where they made the air ring with their merriment until they separated at 5:30. Mr. and Mrs. A. J. Young are preparing to attend the General Assembly. We are glad to have them go, and yet they will be very much missed from all departments of church work, of which they are among our most efficient members. They expect to be gone about two months, visiting friends in different parts of the country. Mr. William Burgess will have charge of the day school during Mr. Young's absence.

STOCKTON.—The Presbytery of Stockton at its recent session in Sonora, Cal., April 16, 1898, examined Rev. Edward Eccleston with a view to his reception; and the Stated Clerk was instructed to enroll his name upon receipt of a letter of dismission from the Presbytery of Sacramento. That letter was received and his name enrolled May 3, 1898. Rev. Edward Eccleston is now a member of the Presbytery of Stockton.

Attest, *Moses D. A. Steen,*
Stated Clerk.

MERCED.—Communion service was observed on Easter. Four persons were received, two by letter and two on profession of faith, one being baptized. We have a good choir and an excellent leader. The choir at the evening service is composed of children. We are greatly pleased with the new hymnal which we purchased recently.

OREGON.

OAK RIDGE.—Two persons, heads of a family, were received into membership at a delightful communion season recently observed. The Sunday school has been kept up, and five persons have united with the church since we last reported.

ALBANY COLLEGE.—April 30th was a very unusual day for the College. On that day the College contributed to the war fifteen as stalwart, upright, vigorous young men as one often sees. They had been examined and approved by the physician, some of them passing at 100 per cent. In addition to these fifteen are several more that were obliged to go home because some one at home had enlisted. The war has therefore cost Albany College not only students but money, for the absence of these students makes a noticeable difference in the college finances. Indeed it will cause a little more trimming than ever in the expense column. May 2nd was another interesting day for the College. On that day Chaplain W. S. Gilbert, of the First Regiment, O. N. G., presented to the college a fine crayon portrait of Dr. Geary, who was one of the founders of the College, and its third president. This makes three of the presidents now remembered in this way—Presidents Monteith, Geary and Lee. Friends have agreed to secure the portraits of two more, so that the list may be soon completed. On the same day, May 2nd, the students presented the College with a handsome 8x16 U. S. flag, which was presented by Mr. R. Smick as spokesman, and accepted by President Lee for the College. At 12:45 that noon it was unfurled to the breezes amid the hurrahs of students and faculty.

PORTLAND—Calvary church.—The church work moves forward, quietly but happily. The services on Easter day were specially joyful. The music with solos by Mrs. Mann and Mrs. Smith and anthems by Mrs. Mann's chorus, was very good indeed. An Easter gift of two hundred dollars was made by one of the ladies of the church. In Sunday school the pupils were given seeds, to be cultivated for the adorn-

ment of the church on Children's Day. The superintendent, Mr. Mann, has put new life into the school. He is planning to make Children's Day the best that the church has ever known.

WASHINGTON.

ANACORTES.—At our recent communion we were glad to welcome back to our membership Elder Sine and his wife, after an absence of six years. There is something peculiarly attractive about Anacortes, scenery, climate, health, that makes it hard for people once here to leave, and having left, easy to return. Our church work moves quietly and surely, the Sabbath school is well attended, as are the services generally. The ladies' missionary society gave a missionary concert, April 24th p. m., to a well filled church; the collection of nearly three dollars was cheerfully given. The ladies' aid society is also doing good work. Anacortes has seen hard times but evidently appears to be recovering.

OLYMPIC.—The Olympia Presbytery met in the Presbyterian church in Olympia April 12th—and was opened with a sermon by the Rev. H. Elwell, the retiring moderator. The Rev. J. M. Pamment was elected moderator. Elder J. L. Tait, temporary clerk and the Rev. J. H. Reynard reporting clerk. Wednesday evening a very interesting and instructive program was presented commemorative of the 250th Anniversary of the adoption of the Westminster standards. Rev. A. McKenzie gave an address on the "Catechism and the doctrines of the standards," while the Rev. H. F. White presented a very carefully prepared address on "The History and Influence of the Standards." The Presbytery was glad to welcome the pastor elect of the Tacoma First church, the Rev. C. S. Little, D. D. from the White Water Presbytery, Indiana. The Sprague Memorial and Westminster churches of Tacoma presented a joint call for the services of Rev. G. M. Gibson. It was accepted and arrangements made for his installation. The Rev. J. H. Reynard, P. M., and Elder A. N. Persing both of Tacoma were chosen principal commissioners to the Assembly and Rev. Hugh Lamont and Elder J. L. Tait, alternates. Reports were all very carefully prepared, and brought to our knowledge both the encouraging and discouraging features of our work. This is a new state, and while we have, under God, been able to accomplish much, yet there is much land to be possessed in the name of the Master. Presbytery adjourned to hold a meeting in Tacoma the 28th inst.

NEVADA.

WELLS.—The new church has been completed, and the opening services morning and evening were very large, many coming from remote valleys—Starr, Ruby and Clover valleys being well represented. It was a red letter day in the history of this congregation. They saw the fulfilment of their aspirations and labors. The church is one of the prettiest and most comfortable the

writer has ever seen for the cost. It is built from plans and specifications of Church No. 10 of the Board of Church Erection, N. Y. The total cost is over \$2000 and this is all subscribed except \$300. Might I ask your readers to aid us in removing this debt? My appeal some time ago in your magazine was unsuccessful, but I trust that friends of the good cause will now consider our claims. Remittances will be received and thankfully acknowledged by the Treasurer, Mrs. Hardesty, Wells, Nevada, or by Rev. J. M. Donaldson, Wells, Nevada. Dr. S. E. Wishard, Salt Lake City, Utah, is to assist at the dedication on his return from the east in July.

MONTANA.

HAVRE.—Church interests here suffer from frequent removals; yet we have made a gain in membership and the attendance of the young people at Sabbath school and Christian Endeavor has increased. There are not more than eight resident members yet the church has raised over \$600 the past year and has contributed to all Boards although there was no pastor for three months. The Havre church has the enviable record of always meeting its pledges and sometimes going beyond. This is a railroad town where the Sabbath is not observed and yet all classes seem to respect the church and many aid in its support.

EASTERN.

INDIANA.

Indianapolis.—We clip from the Indianapolis *Journal* the following note of the annual meeting of the Tabernacle church, of which Rev. J. Cumming Smith, formerly pastor of the Trinity church of this city, is pastor. We congratulate him upon his successful year's work. "At the annual meeting of the Tabernacle church congregation last week for the election of officers and to hear reports from the various boards Judge Vinson Carter was elected moderator. The following officers were elected: Elders, Vinson Carter, William Dugdale, Smiley N. Chambers; trustees, S. N. Chambers, John D. Holliday, H. E. Zimmer, Henry C. Thornton; deacons, Joseph E. Bell, Edgar H. Evans, Herbert S. Wood. The treasurer of the church, J. E. Shideler, from the board of trustees, made a statement of the financial condition, showing a record for the past quarter altogether the most flattering in the history of the church within the last five years. The manual shows a live membership of 1,014, the largest membership of any Presbyterian church in Indiana. The pastor, Rev. J. Cumming Smith, was the recipient of congratulations upon the work of his first year's pastorate. Progress was evidenced all along the line. The Sunday school showed an increase in average attendance, and a similar report was made concerning the progress of the work at the West Washington-street Chapel under the ministrations of Rev. W. B. Dunham, associate pastor. During the year the Tabernacle church raised almost \$1000 more for missionary purposes than was given last year."

Family Circle.

OUR FIFTEENTH ANNIVERSARY.

BY MRS. H. A. NEWELL.

Poem read at annual meeting of Los Angeles Presbytery, March, 1898.

Dear sisters mine, just fifteen years ago,
A little child was born. God loved her so
That at her birth He gave her wondrous dower,
Beyond the ken of mortals. Power
To touch with healing and give blessed sight
To blind and sick dwelling in realms of night.

This child has, like the fabled ones of old,
Leaped into ripened age and grace untold;
For lo, her children rise on every hand
And tell His love, to-day, in many a land
Where moral death and saddest sorrow reign.

Toil, blessed toil; pain, holy, blessed pain,
Have racked, oftentimes, her nerves and torn her
brain;
Yet strong her heart hath grown 'neath every
strain
Of faith; and wider vision hath God given
With gleams of ransomed ones brought safe to
Heaven.

A grand-dame now she sits—this erstwhile
child—

Our missionary mother. Chidings mild
Hath she for recreant children. Prayers and
tears
For those that see not; yet, praise God, no fears
Lest any promise of His Word should fail.
Right well she knows, His Word shall yet pre-
vail.

This is her crystal anniversary day,
Crystal because for her the onward way
Grows clearer, brighter-hued each passing hour,
More filled with tokens of that pristine power
Which flows forth from the pierced, riven side
Of our dear Lord, enthroned and glorified.

Here on this mount of blessing, roll away
All clouds upon the past; and here today
She takes new vows of service. "Lord, descend
With power," she cries, "hasten to rend
Our hearts with love of Thee. Cast out the old
And bring the new life in. Come, mold
Us to Thy will. Breathe on us, Lord,
And bend us to thy slightest touch and word."

Though in a "minor" key our songs we sing,
Still they are all exultant, for our King
Hath done great things for us. We are so glad,
That none can say our mission work is sad.
Yet, sister mine, the crowing joy must be—
As we clasp hands, this side the crystal sea—
Our Master's own sweet word: "For service true,
Daughter, I've set today thy task anew."

BUILDING FOR ETERNITY.

BY R. W. FENN.

(FOR THE OCCIDENT.)

A short time since a half-tone reproduction of a photograph of the mummied hand of an Egyptian princess was published in a newspaper, together with an article from some authority on palmistry, in which the character of the one-time haughty aristocrat was analyzed and dissected on the strength of such evidence as could be obtained from the form and lines of the mummied hand. Among other things the Professor of

Palmistry stated that the woman had been voluptuous and licentious in her life, as was evidenced by the shape of the ends of her delicate fingers.

Ah me, what a long time those hands rested in the tomb before they gave such witness to the world. Little thought the lovely princess that the record of her character would live so long. " 'Tis but for the fleeting hour. Let me eat, drink and be merry. Soon comes the night when all joy is quenched." Yet she built for eternity. Her unworthy character left its mark upon the poor tenement of her soul for thousands of years. How much more upon the soul itself and upon the lives of those about her? Perhaps her sins are living yet, passed on from hand to hand down the years, by heritage and example. It is a solemn thought for the Christian.

Santa Paula, Cal.

How Mendelssohn Won His Wife

The greatly honored Moses Mendelssohn, who was called the Socrates of his time, was visiting the baths of Pyrmont. There he became acquainted with the merchant Gaugenheim, of Hamburg.

"Rabbi Moses," the merchant said to him one day, "we all revere you, but my daughter especially reveres and admires you with the greatest enthusiasm. It would be the highest honor to me to have you for a son-in-law. Pray visit us some time."

Moses Mendelssohn was very retiring and shy, for he was sadly hunchbacked. At length he set out for the journey. He went to Hamburg, and sought out Gaugenheim in his counting house. The merchant said to him, "Go up and see my daughter; she will be delighted to see you."

Mendelssohn made the visit to the daughter. On another day Mendelssohn came to Gaugenheim's counting house. He spoke of the agreeable and intellectual character of the daughter.

"Yes, revered Rabbi," said Gaugenheim; "should I speak frankly to you?"

"Certainly."

"You are a philosopher, benevolent and wise. You will not take it in bad part from the child; she was shocked when she saw you, because you—"

"Because I have a frightful hump."

Gaugenheim bowed assent.

"I thought so," said Mendelssohn; "but yet I will call and take leave of your daughter."

He went up into the dwelling apartments and seated himself by the daughter, who was sitting near the window in a raised seat, with a piece of needlework in her hand. They talked together pleasantly and intimately, but

the maiden did not look up, and Mendelssohn did not look at her. At length the maiden put the question, "Do you really believe that matches are decided in heaven?"

"Certainly! And something very unusual happened in my case. You know that, according to a Talmudic saying, at the birth of a child, it is announced in heaven, 'This and this one will have this one and this one.' Now, when I was born, my wife was called out for me—but it was also declared that she would, alas! have a fearful hump. 'Dear God!' I said, 'a maiden who is deformed will very likely be bitter and harsh; a maiden ought to be beautiful. Dear God, give me the hump, and let the maiden be beautiful and comely!'"

Scarcely had he said that when she fell upon his neck. She became his wife, and they were happy together. They also had beautiful and brave children.—Wilhelm Waldmann, in *Success*.

A Noble Life.

The impression produced upon my mind when I first heard Frances Willard address one of the annual conventions of the Woman's Christian Temperance Union in 1891 will never be effaced. The charm of her speech, like her own character, consisted in its many-sidedness, its eloquence, its pathos, its humor, and, above all, its humanness, its complete understanding of the lives and necessities of others. She was as some master musician who is able to sweep all chords and yet continually recur to a melody tender and restful and sweet. She was so womanly in her strength, so joyous in her earnestness, and withal so supremely spiritual, that she seemed at all times as one who dwelt apart, and, indeed, to most of us who mourn her today, the words that have been constantly on our lips are these: "We shall not see her like again." It is unnecessary for me to dwell upon the breadth of the work that she has accomplished. She has done far more than build a vast temperance organization the world over. It is true that her conception has bound the women of all lands in one great society; that her enthusiasm has fired missionaries to start out round the world carrying with them their Gospel of a pure life and a protected home; that hundreds of men and women are to-day engaged in philanthropic work who never realized their responsibility until they met her; that armies of children are enlisted in the great league for reform who will grow up to be the home guard of America's best interests; but she did more than all this—she taught the world that woman loses none of her best attributes, her gentlest influence, her strongest hold upon the affections of husband or children, neglects none of the sweet home ways, because she realizes that life holds for her responsibilities to humanity which she dare not ignore.—Lady Henry Somerset, Acting President of the World's Woman's Christian Temperance Union, in *North American Review*.

Our Little Men and Women

The Camel's Nose.

(The Arabs have this proverb to warn against letting bad habits begin: "Beware of a camel's nose." Mrs. Sigourney has explained the proverb in the following lines.)

Once in a shop a workman wrought
With languid hand and listless thought,
When, through the open window space,
Behold, a camel thrust his face!
"My nose is cold," he meekly cried;
"O, let me warm it by thy side!"
Since no denial word was said
In came the nose, in came the head;
As true as sermon follows text
The long and shaggy neck came next;
And then, as falls the threatening storm,
In leaped the whole ungainly form.
Aghast, the owner gazed around,
And on the rude invader frowned,
Convinced, as closer still he pressed,
There was no room for such a guest;
Yet, more astonished, heard him say,
"If thou are troubled, go thy way;
For in this place I choose to stay."
O, youthful hearts, to gladness born,
Treat not this Arab lore with scorn!
To evil habit's earliest wile
Lend neither ear nor glance nor smile!
Choke the dark fountain ere it flows,
Nor e'en admit the camel's nose.

MAY'S FAIRYLAND.

BY MERCEDES E. HUFFMAN.

[The following story was written by a very little girl, who lives in San Francisco. She is our youngest writer for THE OCCIDENT, and some time we will hear from her again.]

(For THE OCCIDENT.)

May was sitting gazing into the fire and wishing she could get her dinner right away, for it was so hard for Mamma to be having company and she having to stay away.

But suddenly there was such a queer light in the fire, thought May. Why, now it was a queer little bit of a lady dressed all in white and with the most beautiful crown of diamonds in her hair, which was golden.

Why, how funny, she was speaking in a little silvery voice like the tinkling of bells.

She said to May, "You seemed so lonely I thought I would invite you to our Fairy Ball, for it is my turn to invite some mortal child."

"But I am so large," said May, "I am afraid I would walk on you."

"Oh that is all right," said Fairy Happiness (for that was her name), "just drink this." May drank it, and was surprised to see herself becoming smaller every moment. Then when she looked at her dress she found it of pure white.

"Now come," said Happiness, and May followed her into the fire and the queerest thing happened, she wasn't burnt at all.

Now they went right through one of

the bricks in the back of the chimney and were instantly surrounded by hundreds of other fairies clothed as she was.

And, oh, what a lovely room, for she was out in the open air. Why, it was made of clouds of different colors with bluebells for seats and many glow-worms for lights, with little tables of goodies placed around at intervals.

"Now we will dance," said May's fairy; and so they did, but the fairies just seemed to be floating through the air. And then they had something to eat and afterwards there was more dancing and then the ball broke up.

Fairy Happiness took her to the brick and in through the fire, and told her goodby, saying she would invite her again in midsummer. "But drink this first," she said, and then May took her own form again.

"Wake up, little girl, wake up," called Mamma's voice just then, "and get your dinner."

"Oh, mamma," said May, "I've been to Fairyland to a ball and I am going to another in midsummer."

"Yes, dear, you have had a fine dream, but you will be very hungry if you don't come to dinner."

Trip to, and Ascent of Mount Hood.

By the 1st Regiment, Boys' Brigade, of Portland, Oregon, as described by Earl B. Stark, one of its members.

The summit of Mount Hood is over two and one-sixth miles above the level of the Pacific Ocean, about 150 miles from the shore, being 65 miles almost due east of the city of Portland. Tuesday, July 6th, had been fixed as the day for starting. The company was fully equipped with rifles, canteens, and other military essentials. The first day's march covered 19 miles and was without special event. The second day one of the boys had surreptitiously obtained a box of cartridges and mysteriously enough one shot itself into a boy's hind leg. The blood flowing freely gave the occasion quite a warlike sensation. A court martial failed to reveal how the cartridge came to do it. Both boys were sent 19 miles to the rear while the Brigade resumed its onward march. It was a valuable lesson for 29 boys and dispelled all danger of further accident of that nature.

The shooting of the boy in the leg, the court martial, the experience of the engineer corps with a sliding sand-bank on the brink of a foaming river, in which our camp equipage, together with our four horse team and large band wagon suffered a narrow escape, the fording of a river another day and

the apparent determination of the load of things to get off and drink, were interesting, not to say thrilling experiences for a band of young soldiers.

Five days of pleasant adventure brought us to our Saturday night's destination on the side of the mountain where the snow was quite deep. We were hungry and tired, having abandoned our teams and wagon three miles back, and had packed (carried) the blankets, tents and provisions over a rough trail.

Sunday we gained needed rest for the heavy task that lay before us the following day. In the afternoon the captain conducted religious services in one of the largest tents. Being assigned to commissary duty for Monday, I was up at three o'clock and substituted the exercise of paring potatoes for the manual of arms. Three o'clock in the morning is all right for early rising under some circumstances, but for regular diet I prefer it not. The sun had been masquerading around for an hour. It had sent streaks of light skating around, playing with the darkness, gradually dispelling the last shadow. Quietly it went about its business decking the sky with variegated hues, converting the clouds into delicate ribbons and graceful streamers, frescoing in living colors the very atmosphere. In the language of Barnum, these were not wax figures but just as represented on the canvas.

A coating of liquefied charcoal on the face and colored goggles to protect the eyes are necessary. The process of scaling the steep rocks and icy cliffs, bridging the ravines and chasms is attended with difficulties. The day we made the ascent a man from Portland in search of specimens proved himself one and had to be searched for a thousand feet below the specimens he was after. A sturdy climb of seven hours, interrupted by a few minutes for lunch at ten o'clock on Crater Rock, realizes a fond ambition as the color bearer plants the stars and stripes on the highest peak of the gallant mountain, accomplishing the crowning glory of our undertaking. A panoramic view spreads before us a rapturous, dazzling picture that delights and charms the sensibilities. To the northwest about equidistant, thirty miles apart, stand Mts. Adams, St. Helens and Ranier; to the southeast Mts. Jefferson, the Three Sisters and Diamond Peak all dressed in their Sunday best, arrayed in spotless white. My mind reverted to Mr. Beebe and his efforts to prove to the readers of the *Union* that the earth was

flat. Tell him that it is not flat out here.

We joined in singing "Nearer, My God, to Thee," and really we did not seem so very far away. A solemn, thankful prayer led by our captain, about face, and the homeward march was begun. There is even more peril in the descent than in the ascent, but it is a little heroic to get killed in such a venture.

Mt. Hood is volcanic, burning sulphurets and hot rocks evidencing the internal heat. When Portland's 100,000 population shall have reached a million in the year 1900 (prophecy), we will pipe the heat from Mt. Hood for warming our homes. We have the water from there now at an expense of four million dollars. It is cold, pure and soft. What other things we may ask Mt. Hood to perform or supply I cannot predict. It stands up grandly, plainly visible from our city when the atmosphere is clear, apparently ready and willing to serve and obey.

The Point of View.

Once upon a time a Man was walking through a farmyard, and as his eyes fell upon the different animals therein he began to reflect upon his superiority to any and all of them. His own state compared with that of these members of the so-called lower creation made him regard them with supercilious contempt, and to experience more than ever he had done before his own greatness.

While in this enviable frame of mind and strutting about with unwonted uprightness, he suddenly heard the sound of voices. Listening attentively, he became aware that the animals were talking, and he appeared to be the subject of their conversation.

"It must be dreadfully tedious," said the Dog, "to be obliged to walk upon one's hind legs, and how awkward this Man looks! I have to walk on my hind legs occasionally out of mere complacency to my master, but I am always ashamed of myself for assuming so undignified a position. And then, think how much of his time this Man has to spend dressing and undressing, and how he is forever fretting himself about something or other! Talk about a Dog's life! Who would change it for the life of a Man?"

Said the Hog: "It has often made me laugh to see what a lot of dishes a Man has to have when he eats his dinner, and what a fuss he makes when every-

fectly ridiculous! For my part, I don't see why victuals that are going to be mixed up together after they are swallowed should have to be kept apart before they are eaten. I like to have everything in one dish, and I know I couldn't enjoy a meal otherwise."

Said the Donkey, "Did you ever notice what absurd little ears a Man has? To my mind, they are quite a deformity. And then, when a Man undertakes to sing! It is positively exasperating, so different, you know, from a fine, mellow, ear-inspiring bray."

"And then," said the Horse, "the idea of having to take one's shoes off upon going to bed, and putting them on again upon getting up! It would worry me to death, I'm sure."

The Hen thought it must be very annoying to have to pick up one's food with one's hands, and carry it to the mouth, when it is so much easier to take it in the mouth directly. Hands and arms, she went on to say, were only rudimentary wings—a fact which showed that Man was an undeveloped animal.

The Cow tossed up her head as she remarked how dependent Man was upon her. The Sheep said it amused him to see how the poor creature tried to make a Sheep of himself by masquerading in sheepish apparel, and the Cat referred to the ridiculous appearance of a person without a tail.

After listening to these remarks, and what the other animals had to say, the Man's steps became less buoyant; and as he hung down his head in humility, he murmured:

"After all, everything depends upon the point of view.—*Boston Transcript.*"

For the Summer Cottage.

Hammocks are likely to play a more prominent part than ever in summer house-furnishing this season. Besides their positive use as a veranda adjunct, and their potential benefit when the house party happens to out-number the beds (a practice first instituted in New York city studios of bachelor women), it now appears as a parlor embellishment. Hung across a corner or before an alcove, it has a way of breaking up the lines and angles of an apartment most successfully. The favorite hammock for this purpose is of a good gray color and of plainest fish-net weave. Gay cushions of tartan, bandanna, or "Old Glory" give it color as well as comfort. The highly colored hammocks of fancy weave and fringed and self-upholstered were never in good taste, and this year they have not even the zest of novelty. For an in-door service, especially, the plainest hammocks are to be preferred.—*Harper's Bazar.*

MAY'S TURN.

BY MRS. ELIZABETH PRESTON ALLAN.

Last summer at Walbrook Park there were a great many little folks. Our little May was one of the busiest players on the lawn. One afternoon she took her hoop and tore along over the grass to the "linden avenue," where hoops of all colors were whirling along.

In the crowd, there was a pleasant faced little fellow, who seemed to be a great favorite with the others. They kept giving up their turns to him, and only smiling when his hoop got in the way of theirs and spoiled their "goes."

But May got tired of losing her turn. Her little temper blazed up, and she said, "I will have my go! That is a mean, selfish boy, and I will just let him see he can't have his own way every time."

But sometimes we ought to be slow about claiming our own rights over other people. In ten minutes May would have given anything she owned if she had only waited to find out why the little boy was so indulged by the rest.

She started her hoop down the decline; and would not stop when she saw the boy trundle his hoop in before her, but without slackening her speed, she shouted: "Get out of my way,"

The boy did not move from the path. It was too late now; May could not stop, and coming heavily upon him they went down together on the gravel walk. The little boy's face struck sharply on the flints.

The cry of the children, and still more the strange, wierd shriek of the boy, terrified May, and made her forget her own bruises. For she now learned, too late, that the little fellow was deaf and dumb!

That was the reason the other children had been kind to him, and had not been cross when he trundled his hoop in their way.—*Sunbeam.*

How It Strikes a Boy.

Said little Johnny Green,
This is the funniest world I ever seen;
A fellow is sent off to bed
When he hain't got a bit of sleep in his head,
And he's hustled out of it, don't you see,
When he's just as sleepy as he can be
—Exchange.

"Yes, I always go to help mamma when she calls me—if I hear her." answered a small, but honest maiden, when questioned concerning her obedience. "But sometimes I like to play pretty far off, where I can't hear her."

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* Meetings—Business meeting, on the first Monday in each month. Executive Committee on each third Monday. Prayer meeting first and third Mondays at 10:30 A. M.

The popular meeting connected with our twenty-fifth anniversary exercises was held in Berkeley and addressed by Rev. R. Coyle, D. D. The interest was intense; both speaker and audience were one in thought. After a brief and earnest introduction, he said: The two sublimest thoughts we can consider, are, that the field is the world, and that all men are brothers. The giving a son or daughter to the work of missions is the purest offering ever made. He considered the wonderful breadth of Christ, who knew no limit of race or condition. What He was He is now, and His children must obey and follow Him. They must not talk of their breadth, if their sympathies are local; of their breadth of creed, if it does not reach out to help all. Let our breadth be measured by our philanthropy, by the degree of the spirit of the Son of God we have absorbed. The blackest places in our country are white compared to the best in heathen lands. Dr. Coyle pictured the despair of millions, their utter hopelessness and need of the Gospel.

As no country who has not sons to fight her battles, but must employ mercenaries, can be a conquering country, so no church can be a conquering force, that has not a missionary spirit. To be strong at home, she must be aggressive abroad; obligation to go rests upon us; we are pledged to obedience. Has any one the right to say no?

Brotherhood! we have a long way yet to go before it becomes a fully realized fact. The heathen are our brothers;

we cannot withhold from them and justify ourselves. Our bay is so completely land-locked, so separate from the ocean, that the wild sea outside is not felt. Our churches are like the bay—if thoroughly filled with the idea of brotherhood, they would become life-saving stations for the world—otherwise they fail. Our Master is every man's brother. When we confine our sympathies to our own neighborhood, we are unfilial to Him, and unfraternal to them.

If we could see the Lord Jesus in His life of service—follow Him into the garden and to the cross and then know it was for us, could we give so little? Try to imagine what the world would be if He had never come. Literature would be dry and uninteresting—music and art utterly shorn of their inspiration. The world would be wholly corrupt.

Coming from a heathen to a Christian land is like leaving air dark and foul, and emerging into the pure sunshine. Gratitude should be so impelling, that we must send to the nations beyond. Some day we shall have it, and then gifts and treasures will pour in.—Reported by

Mrs. W. H. Thomas.

Last but not least of the exercises at the Silver Jubilee came an address from Rev. Andrew Beattie just arrived from Canton, China. All are eager in these days to get the latest news from foreign countries because of the state of unrest that exists.

Mr. Beattie described the political situation in China, showing how Protestant Missions will be cut off if Russia takes possession of North China; in the South, if France takes that portion of China, it will be disastrous to our missions. France took possession of Madagascar and promised not to disturb English Missions, but soon made a law that all teaching should be done in the French language. Mr. Beattie said that there were more enquirers in Canton than ever before. His own field embraces a territory two hundred miles in length by fifty in width; 1,500,000 people, he the only missionary; now seven stations centering around Yeong Kong, —nearly 100 members. In one town were found 14 men waiting to be admitted to a church who had never heard a foreigner speak and only knew of Christ from tracts and leaflets. Over 200 people there anxiously seeking light. One rich man offering a chapel and parsonage if a missionary could be sent.

Gain the women of China, and you gain China. No home life there—a rare thing for men or women to sit or eat to-

gether in the same room. The women embroider, eat melon seed, gossip, and smoke. The wife sees that idol worship goes on well, though the men become Christians. In Canton more women are received; in the country the reverse.—Reported by

Miss Partridge.

Home Missions.

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Articles designed for this column should be sent to Miss Clara Pierce, San Anselmo.

Articles for publication should be plainly written, name especially so, on one side of the sheet, and should reach the office at least ten days prior to date of issue. News items should be received not later than Monday morning.

The friends who contributed to the boxes sent to Alaska last winter should share in the letter of acknowledgement received by Mrs. J. B. Roberts, Presbyterial Box Secretary, and all will enjoy hearing from the Chilkat Mission.

Mission Manse, Haines, Alaska.

Jan. 24th, 1898.

Dear Friends All: To-day the two missionary boxes from your Societies came to us and I feel that you deserve a letter of thanks immediately. What valuable boxes they are! You must indeed have good workers. During the past six years nearly all our help has come from the far east, and we had come to think that missionary interest was found only there. But last year we received some help from this coast, and this year nearly all has come from California,—a nice box, which you may know of, from San Francisco and such a fine Christmas box from Oakland Presbytery, and now all of this from your Societies.

Those splendid long-sleeved gingham aprons!—they were so much needed, and these are so nicely made and there are such a number of them that the girls will be kept neat for a long time. The boys' shirts, too, are just as nice and will keep them well supplied next summer. We have learned the need of keeping them well clothed in flannel during the winter and two weeks ago I felt that the sewing must be done even if my own work was neglected, so the mission girls came to help and together we made the boys' shirts and drawers. It was none too soon, for our winter, which has held off wonderfully this year, has come at last and we are getting a good deal of snow and cold weather.

One of your ladies had written to Miss Willard that the books were for her, but some of them she has insisted upon giving to Mr. Warne as they are theological works and she thinks he will make the best use of them. We were so glad of the calendars as it is hard to get them here, so we each kept one, giving the beautiful one to Miss Manning.

Feb. 9th. My letter was laid aside at this point that I might attend to some other duty and before I had opportunity to take it up again our fifth little one came, a daughter, now nearly two weeks old. We now have one son and four daughters, all quite young, and you will understand that my hands are almost more than full.

To return to my subject—I think I have never seen better missionary boxes than those you sent. Everything was so new and so thoroughly useful, and there was such an abundant supply of all. There are at present but thirteen children in the Home. They, with Miss Manning and Miss Willard, live in the new Mission Home, and we are with our little ones in the manse. The two buildings are close together and Mr. Warne has charge of all. With preaching and native callers—and whites as well since we have such exciting times over gold and Alaskan town lots—he is too busy some days to eat his meals. The natives come to him with all their troubles—and they are *legion*, and it tries nerve and patience to straighten them all out. Still they have made great advancement in many ways during our stay here and the church work has been very encouraging.

Thanking, in behalf of the mission, all the good people who contributed to the boxes, I remain, sincerely yours,

Viola Warne.

Chilkat, Alaska.

A hint of the way one San Francisco society secured a successful missionary meeting may be gained from the following account: "A program for the meeting was carefully prepared, the ladies of the church invited to come, and earnest petitions sent up for success. Believing the promise 'Ask and ye shall receive,' a goodly number of chairs were placed, expecting the Master to see that they were filled. He did so. That meeting was greatly blessed: hearts and purses were opened, Jesus came in and supped with them and they with Him."—*R. B. G.*

In these days of stress when the events of war press so painfully upon our attention, do we realize that in a pre-eminent degree Home Mission workers are our country's true defenders? *Righteousness exalteth a nation, but sin is a reproach to any people.*—*R. B. G.*

THE NEW FOURTH OF JULY.

Fifth Annual Call of the National Christian Citizenship League.

To all true Patriots: At no time since the Fourth of July was made a National holiday, has our Nation been confronted with such dangers as now. These dangers are not found alone in foreign foes or hostile fleets, but also and chiefly in the unrighteous and un-Christian conditions in our very midst. Our greatest dangers are internal. Predatory wealth; grasping monopolies; corrupt officials, legislators and courts; the union of plutocrat and politician; mammon worship and its everywhere prevalent fruits; commercial and industrial war; social injustice and strife; perversion of truth; a debauched public conscience; these are the enemies which threaten our destruction. All statesmen recognize them; all mere politicians flout them. History with unmistakable emphasis points to their terrible results. War may injure us; these, unchecked, will destroy.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

We have come to the days when we must face the issues in whose midst nations meet their destiny. Impending disaster more serious than war can be averted only by correcting the above evils, and returning to the patriotism of Lincoln and Washington and to the righteous standards set up by the Carpenter of Nazareth.

The National Christian Citizenship League, in this its fifth annual Call for the celebration of the New Fourth of July, directs attention to these evils and dangers in no pessimistic spirit, but with full confidence in their ultimate correction. It calls upon all Christian patriots to utilize this National holiday in impressing the need of that righteousness which exalteth a nation and appeals in particular to all pastors, churches, young people's organizations, all temperance and patriotic societies, and all other leaders to unite in arranging such celebrations, mass meetings and other exercises on this day and the Sabbath preceding, as shall make it indeed a "New Fourth of July," which shall be marked not only by rejoicings over our unprecedented National blessings, but also by the growth of a higher patriotism that shall eventuate in a new order of things wherein the evils above mentioned will be impossible.

The League will send suggested programs and other helpful literature for speakers and leaders, to all who will send three two-cent stamps to its headquarters, 153 La Salle street, Chicago.

These should be ordered at once, and the arrangements for this celebration inaugurated without delay.

By order of the Executive Committee and Central Council. The National Christian Citizenship League.

Edwin D. Wheelock, Pres.,

Wilbur F. Atchison, Gen. Sec.

Chicago, Ill., May, 1898.

Fine Woods.

Many of the finest woods in existence are yet unknown, or only slightly known, to the manufacturers of wood in the civilized world. The woods of Central and South America are, perhaps, the most remarkable as well as the least known. In the yet untouched forests of this continent are many woods far finer than any of those now in use. These woods range from pure white to jet black in color, and many of them are most beautifully marked and veined. Some of them are so hard that they turn the edges of axes, chisels and other tools, while the band saw cuts them only slowly. In the Columbian Exposition there were many displays of little known woods, and the finest of them were those from Argentine Republic, Brazil and other South American countries. Some of these southern woods yielded to the teeth of the band saw, not the ordinary sawdust, but fine powder, fine as the finest flour, so hard were the woods. Some of them burnt but slowly. Others possess qualities that keep them free from insects. Some of them seem to be practically indestructible by air and water. All along the eastern slopes of the Andes, up to the snow line on those great elevations, throughout all the great river valleys, and in some of the wide areas of level country in South America are great forests of fine woods that are specially fit for the finest cabinet and furniture work, and also for shipbuilding, carpentry and other industrial arts in which wood is the "raw material." These great forests are now an unknown quantity in the commercial world, but they will come rapidly into the knowledge of men and into industrial use when once the railroad has reached them. Before many years, it is safe to predict, the South American and Central American republics will be threaded by railroads, and then those wonderful woods will be drawn upon to supply the demand for new and fine woods in all the civilized countries.—*The Lumber World.*

Hang your knapsack where you can reach it.—Haytian.

Occident Sunday School.

LESSON VIII. May 22, 1898.

The Day of Judgment. Matt. 25:31-46.

PROF. JOHN H. KERR, D. D.
(San Francisco Theological Seminary.)

Golden Text: "He shall reward every man according to his works." Matt. 16:27.

INTRODUCTION.

Place, Jerusalem. Time, Tuesday, April 4, 30 A. D.

The words of this lesson are taken from the closing part of Jesus' discourse to His disciples, as they sat on Olivet opposite the temple buildings. This whole prophetic discourse was uttered in response to the words of the disciples, as they called the attention of the Master to those buildings. It deals with matters which at that time were yet in the future. As they looked across the intervening valley to the magnificent courts of the temple, it might have been thought that they would endure for many ages. But Incarnate Wisdom announced their speedy and irreparable overthrow and destruction.

The twenty-fifth chapter of Matthew, in which we find the present lesson, contains three distinct parts, namely: (1) the parable of the Ten Virgins (1-13), (2) the parable of the Talents (14-30), (3) the description of the Last Judgment (31-46)—this latter constituting our lesson. Of these portions, the Parable of the Ten Virgins plainly teaches the need of careful forethought. There doubtless has been an undue emphasis placed upon the oil in this parable. And this has in a measure diverted attention from the real central teaching that forethought must be exercised by those who would enter into the enjoyment of the privileges connected with the bridegroom's coming. The foolish virgins were shut out, not because they had no oil, but because they were not present when the company entered. All who were to enter might naturally be expected to be there and then the door was closed.

The Parable of the Talents (14-30) teaches the need of skill and fidelity in the use of that which has been committed to our care. The essential thing is that we exert ourselves by putting to use what God has entrusted to us. This was done by the devoted (good) and faithful servants and they received a wonderful increase in reward. But the indolent servant would not exercise himself. "Being useless, he was both injurious and unjust. The useless man

does wrong all round, and there is no place for him either in this world or in the Kingdom of God. His place is in outer darkness."

THE LESSON.

This lesson in a graphic manner portrays the scene at the Last Judgment. It forms a fitting conclusion to this great eschatological discourse. What has been said naturally leads up to this scene, which is to transpire at the end of time. It has already been shown that the Lord is to return, and we have already seen what that return will mean for the trustworthy and faithful servants, and also what it will mean for the unfaithful.

It is instructive to note that it is the "Son of Man" who is to exercise judgment. This Son of man is called the King (vs. 34), but it is as the Son of man that He will act as judge. Jesus himself said, "The Father judgeth no man but hath committed all judgment unto the Son, * * * and hath given Him authority to execute judgment because He is the Son of man (Jno. 5:22, 27). "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Our judge is one who Himself knows from personal experience what it means to live here on earth, for while He was and is the Son of God, He also was and is the Son of man.

The first Advent was in lowliness and humility, as the Babe in Bethlehem. His second Advent will be a glorious one. He will come attended by His holy angels (cf. 2 Thess. 1:7-10; Acts 1:11; Rev. 1:7 etc.). All of the attendant circumstances of that Advent will be such as to show His matchless majesty and glory. He will formally take His seat upon His throne, and every knee shall bow and every tongue shall confess that Jesus Christ is Lord. Before Him will be summoned all that have been, are or will be. Some think the "nations" here mentioned are the Gentile nations. This is reasonable, since He has already spoken of the judgment of Israel. But Israel also will be present in that last great day (Rom. 14:10; 2 Cor. 5:10; Rev. 20:12), for all will be there. What a marvellous gathering. The trumpet shall summon all to that Great Assize.

Then immediately will begin the process of separating that vast assemblage into its two parts. The parable of the Tares teaches this same truth. Tristram writes: "The sheep and goats are always seen together under the same shepherd and in company; yet

they never trespass on the domain of each other. When folded together at night they may always be seen gathered in distinct groups; and so round the wells they appear instinctively to classify themselves apart as they wait for the trough to be filled." So the Son of man will separate the sheep, which stand for His people, from the goats, which represent those who are not His. It is said that convicted prisoners of the Sanhedrim were placed on the left of the presiding officer, while the acquitted stood on his right.

The Reward (34-40). The Son of man is now the king bestowing His gracious rewards upon those whom He now salutes as the "blessed of the Father." It is to be carefully noted that nothing is said as to how these persons become the blessed of the Father. We know plainly from other Scripture that salvation does not come by deeds of the law. But none the less deeds of mercy and works of love are essential as evidences of faith. The rewarded ones are invited to enter into the actual inheritance of that which God has prepared for them in accordance with His own eternal purposes. Throughout the ages God has been working out His gracious plans. The announcement of the deeds which have pleased Him awakens surprise. "But our Lord neither teaches nor implies the doctrine of salvation by works or of merit. The very statement contradicts that supposition; for they who do such works have no thought of merit in them. What they did was not in the endeavor to merit heaven, but was the acting out of a true love to Christ in dependence upon Him."

Punishment (41-46). The word "Depart" will sound the eternal death knell of those who by virtue of their sins rest under the curse (cf. Mt. 7:21-23). It is worthy of note that these are called the cursed of God, though it is true that His curse does rest upon them. They are cursed by their own sinful and selfish acts. And just as there is a place for the righteous by the mercy of God in keeping with the character they obtain by His grace, so there is a fitting place for those who by their sins of omission as much as by their sins of commission reveal their characters.

"Endless and boundless life is contrasted with endless and boundless misery. The two facts, one transcendently glorious, the other unspeakably awful, are revealed; the details, blissful and terrible alike, are wisely withheld. Enough is known to enforce all needed practical lessons."

Christian Endeavor

TOPIC FOR SUNDAY, MAY 22.

Christ Our Model. Matt. 10:24,25; John 13:12-15.

TOPIC THOUGHTS.

Ask the poet where he learned the music of his sweetest song. Ask the noblest soldier whence came his courage. Ask the philosopher to tell the fountain-head of his wisdom. Ask the statesman where he gained his conceptions of patriotism and the public good. Ask any of the world's best men to name the inspiration of his purest ideals, and he will at once reply, "Jesus of Nazareth." Christ said, "I have given you an example," and for fourteen centuries he has been an example for the humble and the great of earth. The best men who have lived have been those who were most like him. Jesus is the only perfect model.

Somehow, strange as it may seem, we always copy and exaggerate the defects of our models, when they have any. But a model without flaw is always an inspiration and an incentive. Such a model is Christ. When we seek to imitate him we enter upon a never-ending undertaking of joy. All the years of eternity will be used in growing like him.

Our Model is also our Master and our Teacher. He not only sets us a perfect example, but he also instructs us how to conform to it.

A great goal is better than low achievement. Merely to strive to be like Christ is nobler than to succeed in being like some less worthy example. We are the purer and grander just for having taken as our pattern the perfect Life lived among the hills of Judea two thousand years ago.

There is nothing for which God more readily and gladly gives us strength and wisdom than for the endeavor to be like the Man Christ Jesus. All the powers of heaven work with the person who is striving for Christlikeness.

It is entirely possible for the most humble and commonplace Christian to do deeds and to show a spirit that will make men think about his Master. Each Christly act is a finger-board pointing to the Lamb of God that taketh away the sin of the world.

What a tender, considerate, and helpful friend Jesus was in the home. If we would sweeten and beautify our home life we must follow more closely our Example.

All other ambitions fall into insignificance beside this one—the aim to repeat Christ's life. The young man or woman who thoughtfully decides upon this as the greatest ambition of life has chosen that which will make for power and pleasure and usefulness surpassing anything possible to a lesser ambition. In the affairs of this world as well as of the next, there is no one so great as the Christly man.

To live the life of Christ we must do the deeds of Christ. Without gentle speech, unfailing patience, sterling righteousness, constant helpfulness, and a life of daily self-sacrifice, it is impossible to be like our Model.

There is nothing unreasonable or impossible in the beautiful suggestion that we meet each problem and each duty of our lives with the question, "What would Jesus do?" Indeed, in no other way can we live his life over again. His example must be made the plumb-line for all our thoughts and speech and actions.

If we would pray more like Christ we should live more like him.

Jesus was all love. From cradle to cross his life was one definition of love. When we are most loving, and when the outgoings of love keep our lips and hands and feet busy, then we are likeliest to incarnate Love, Jesus Christ.

A perfect pattern calls for perfect work; we are incomplete until we are like Christ.

Every time we lift up our eyes to Christ we take a step nearer to his likeness.

A HINT FOR THE LEADER.

The topic cards suggest this as a union meeting with the Junior Society, to be led by the Junior superintendent. If this suggestion is heeded, doubtless one of the most interesting meetings of the year will result. A Junior should sit beside the leader, assisting her by giving out the hymns. The members of the Junior society should occupy the front seats, and during the evening give some special exercises, such as sentence prayers or the repetition of their pledge or a passage of Scripture. They might also sing one or two favorite hymns. In the first part of the meeting let the Juniors take part briefly, and afterward the older Endeavorers can participate. Throughout the meeting the presence of the little folks should be borne in mind. Let there be much singing.—*Forward.*

A man has no more goods than he gets the good of.—Scotch.

Answers to Correspondents

REV. THEO. F. BURNHAM, VALLEJO, CAL.,
EDITOR IN CHARGE.

[THE OCCIDENT will try to secure answers in this department to such reasonable questions as may be submitted. Address all communications to the editor in charge as above. To insure an answer, the question must be signed with name and address; but the replies will always be made by the number of the question and no names will be printed. Questions touching religious experience, church work, doctrine, polity and history are solicited as well as interpretation of Scripture passages.]

Ques. No. 128. How did the "Mountain Whites" come to be in their present condition, and why do not the States in which they live provide them with educational facilities?

Ans. The condition of the mountain whites is the result largely of past conditions now happily modified. When slavery existed the white man in the south without capital was brought into competition with slave labor. The struggle went against him. He had to put his children to work, when they ought to have been at school. Hence ignorance and a low grade of physical comforts led to a depressed condition. Again the location of these "poor whites" had its influence. In far away parts, remote from centers of population, with poor roads, it is not strange that they took a low level in culture. Then the local feeling of aristocracy towards the inferior "poor white trash" must be considered. As late as 1890 North Carolina spent only \$2.78 per capita for educational purposes while Kansas spent \$12.28. North Carolina in 1890 had only 656 pupils in high schools, none in evening schools and only seating capacity for 10,997 pupils in schools in towns having over 4000 population, the enrollment being 14,252 in such towns, while the population of the state was 342,653. The war left some of the Southern states bankrupt and they are not able to do all that we could wish them to undertake for education.

Ques. No. 129. Am I bound to forgive one who has wronged me until he repents and asks for pardon.

Ans. By no means, you can go to the judgment with as much hardness of heart as you wish. But if you mean to ask what is your duty as a follower of Christ, I would ask you to look at yonder cross. Behold those bleeding hands and crimsoned feet and think of the agony Jesus is enduring, then look at the scoffing, howling, blood-thirsty mob standing by. Just listen—"Father, forgive them, they know not what they do." Jesus must have forgiven them when they asked no pardon. Let us follow him.

**ADDRESS OF MR. GEO. D. GRAY,
President of the Board of Directors of the
San Francisco Theological Seminary,
to the Graduating Class of 1898.**

It becomes my pleasant duty as president of the Board of Directors to present you with your well earned diplomas. The reports that have come to the Board, on which it based its resolution granting you these documents, speak well of your fidelity to your duties and your proficiency in your studies, while you have been beginning to fit yourselves to preach the gospel. I say "beginning to fit" because I am sure that you realize now much better than you did when you entered the Seminary, that your preparation for your life work has but just begun. Of the arts and sciences that God has given to the world, man has never yet approximated the full comprehension. Much less hardly has a commencement been made in unfolding the grandeurs of the revelation that he has made of His mind, love and will. The real object of the Seminary is, not so much to turn out accomplished preachers and finished theologians, as to place in the hands of its graduates the tools, with which to carve out for themselves futures that shall be an honor to their Maker and incidentally to themselves.

It is not often that a layman has an opportunity to lecture a minister without the preacher having a chance to talk back. I feel therefore a degree of responsibility laid upon me today. Should I fail to come up to the measure of the opportunity allowed me, by the honor of the position, to which the Board of Directors in their unwisdom have elected me, it is quite possible that some layman may place it to my charge that I have neglected a chance to get even with the clergy, who have so often and so clearly laid down the law and compared therewith the misdeeds of the laity. You have no doubt been fully counseled and advised in all matters pertaining to the ministry by your worthy instructors during the past three years. But as they spoke from the pulpit, it may serve to fix some of their teachings in your mind to hear them emphasized from the pew.

First then, let me remind you that it is a King's message that you are to deliver, and it is your duty to ascertain to its fullest degree what that message is, and to proclaim it with all the force and dignity of an ambassador of a king. Your introduction should be always in the spirit, if not in the words, "Thus saith the Lord." But while you must

plead with men to obey the mandate, and show them their obligation to respect the law, it is no part of your mission to apologize for the law itself. God asserts—He does not defend. You may explain the law, what it embraces, how far-reaching it is, the benefits of observance, and the consequences of violation, but to defend the action of the king who made it, is beyond your province. The King does not ask it of you.

But when you have thus delivered the King's message, you will find yourself standing in a new relation to your hearers. Instead of a group of loving subjects, who are waiting with willing ears to learn their Lord's commands, and eager to obey them, you find your audience either in a state of open rebellion, or listening with an indifference that betokens an utter disregard of all responsibility, or a carelessness of the consequences of a violation of their Lord's wishes. Here then is called for the utmost tact, untiring pleading, uncompromising zeal and patient waiting.

Utmost tact, because no two minds or dispositions are the same. It will not do for you to stand on some lofty mount of transfiguration, and call for those below to come up and view the glories that shine there, but you must go down to the level of your fellow men. Approach this one through the avenue of sympathy, that one by the part of helpfulness, and a third by the broad road of reason. "All things to all men" was Paul's motto. Remember that when Christ revealed himself to the two disciples going to Emmaus, he first walked along the same road with them and talked about the same things they were discussing, and with what tact he showed them that "it behooved the Christ to suffer these things."

I said "untiring pleading," because not willingly will the carnal mind say "I have sinned." The fault of the failure of a first approach may have been yours. I have seen a miner pound and pound on a big rock with a hammer and produce no result. Then he would turn the rock over and with a single blow send it into a hundred pieces. He had at first been attempting to break it across the cleavage. Had he ceased before that last blow all his former efforts would have been lost. Never think you have done all you can until God, by His providence, separates you from the sinner. "That by all means I may gain some," said the faithful apostle.

I said "uncompromising zeal," because Satan never rejoices so much as when saints get tired and discouraged. If he can persuade you to leave your work,

as Sanballat urged Nehemiah of old to leave the building of the walls of Jerusalem and go down to the plain of Ono to talk it over, he will very soon undo half, if not all you have accomplished. Nehemiah's answer is the only one for you, "I am doing a great work and therefore cannot come down." It was while the servants slept, that the enemy sowed the tares. Eternal vigilance is also the price of spiritual liberty. Remember that "the King's business requires haste," and let uncompromising zeal be your motto.

I also added "patient waiting." Spiritual life is a growth, not a resurrection or an upheaval, and there is much growth that is out of sight. A seed will send out many rootlets and become firmly implanted in the ground before the first tiny blade appears. There may be many a hard struggle of the kernel to burst the shell of the old life, that God is helping, as the forces of nature help the seed. Therefore never be discouraged but "wait patiently upon the Lord!"

What I have said may apply to your work with individuals, but equally well does it apply to your church as a whole. The church is but an aggregation of individuals. May I add a few practical suggestions?

Never then, expect to reach, or think you have arrived at the stage of wisdom, where you have no further need for investigation. I asked a gentleman once, why a certain minister left his charge? He replied, "Well, I think the real reason was that he came to the conclusion that he did not need to study any more, and he travelled round and round in the same old groove until his congregation thought they would like something new." Remember that the wisdom of yesterday is the foolishness of today. The world advances, and God's thought advances with it, and as God's messenger you must not be behind the age. The religion of fifty, twenty-five, ten or even five years ago was very different from the religion of today. It is the same religion, but it has been unfolded. The green bud that you saw on the bush a week ago was very different from the half open flower of a few days later, and that too was but the promise of the full blown rose of today. Now should you write a description of that rose as you first saw it a week ago, and clothe it in the most beautiful and eloquent language, and illustrate your essay with all the figures of speech and flowers of rhetoric possible, your hearers would simply say that you were a "back

number." The description you have given does not apply at all to the rose of today. No, the world is marching on. God's thought is being developed, and if you would be His representative, you must advance too.

Again, do not preach a one-sided gospel. I know the religious cranks, as we call them, are making a good deal of a stir these days about what they call "The Political Church," the "Citizens, Church" and the same thought under different names. The general idea being the cultivation of brotherly love, and the elevation of the masses. Now a crank is a very good thing. It makes things turn around, makes them go; but with men as with machines, a crank needs a balance wheel. I fear one trouble with our teaching, is that we have been too one-sided. We preach "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind," and we ring in on this part of the text all the changes possible, entirely forgetting the other part of it, "and thy neighbor as thyself." The vital questions of the day, that are forcing themselves to the front are those of "capital vs. labor," wealth vs. want, trusts vs. individuals, employer vs. employee, and if the pulpit would be a power in the world it must be prepared to show God's solution of these problems. Remember that while Christ said that love to God was the first great commandment, he also said that the second—love to man—was, not inferior or secondary, but like unto it, meaning, I believe in importance and binding force. "What God has joined together, let not man put asunder."

This leads me to say. Let your prayers, as well as your preaching, be broad. I am led to suggest this by an experience I had not so many years ago. I attended church in a California town, where I happened to be staying over Sunday, and I listened (I say listened, because I cannot conscientiously say I joined in it) to a prayer. The minister besought a blessing on his congregation, on his choir, on his session, and on his sermon (I do not remember whether he included his janitor or not) but if you will believe me, in a prayer of ten long minutes or more, he never presented a petition that went outside the four walls of that building. Did not mention the absent members of his congregation, the sick, the afflicted, his town, state or country, or God's cause elsewhere. I fell to wondering how he could say so much about so small a subject until that old saw came into my mind,

"God bless me and my wife,
My son John and his wife,
Us four and no more."

Our prayers should be "as broad as God's mercy and as wide as His love."

And this reminds me of another meeting I once attended, I will not say where, one Wednesday evening. We entered the room, my wife and I, just after the bell had ceased tolling. There were some six or eight persons present. I was surprised there were so few, later I wondered there were so many. All who were there were seated in the rear of the room with a great aching void between them and the pulpit. (By the way, I never knew a prayer meeting to be a success, where the leader and people were scattered in that way. The promise is where two or three are gathered together, not where they are gathered apart.) We took our seats and waited and waited in a silence that was oppressive, for it was only broken by an occasional rustling of leaves. The leader was seated behind the pulpit with the big Bible on his knees and was slowly turning over the pages. I couldn't help thinking that either he was not very well acquainted with the publication, or didn't know what he wanted to find. Finally he rose up, put the Bible on the pulpit, took a hymn book and sat down again. The selection of a hymn seemed to be another puzzle, but that was at last solved and the selection announced. One of the ladies started a tune without any instrument and the rest of us sang at it. It dragged its weary length through four stanzas and died of inanition. Then the minister read a chapter. Before he got through I came to the conclusion that he had been hunting for the longest one in the Bible and had found it. Then we murdered another hymn. A good brother, the only man in the room besides myself and the leader, led in prayer, the benediction was pronounced and the meeting dismissed, and we went home. No one spoke to us or asked us to come again. Perhaps they thought it would be "Love's labor lost," if so, I quite agree with them. Now tell me, pray, what earthly or heavenly good such a meeting as that can accomplish. Such a prayer meeting will kill any church. I charge you of all things that must be slighted, let it not be the mid-week prayer meeting. There is no better barometer to indicate whether there is a "high or a low" in your religious community, than this assembly. Slight your Sunday sermons if need be, but never this. Your congregation will go to church on the Sabbath from a mere force

of habit, but to the prayer meeting only because they love to and expect to be helped. Go to it with earnest prayer, careful preparation of subject, proper selection of hymns, good music, and a wide awake leader of the singing. Never follow one mode of conducting the meeting long, no matter how good it may be, but keep your people on the "qui vive" as to what is coming next. Insist that those who take part shall speak loudly and distinctly. They might say something that would benefit others besides themselves. Thus you will find that the mid-week prayer meeting will be an inspiration and help to your whole work, rather than a hindrance and a drag.

Now in closing, for I fear to weary you, I can in no way sum up all I would say better than to urge you to take as the underlying principle of your life the words of your Master, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall save it." This principle runs through all life. The laborer, the clerk, the merchant, the artist, or the professional man who spares himself, who does not make his business, his art, or his profession the one main object of his life, and allow it to rule him to the exclusion of everything else, will never make a success. He who adopts a calling, with the object and aim of ministering to his own ease and gratification, will sink into obscurity, but he whose one object is to elevate his profession, or by means of his profession to lift his fellowmen to a higher plane, will always be rewarded with the plaudit "Well done." "Thou shalt have no other gods before me," has been proclaimed as loudly from the Sinai of art, science and business as from the sacred mountain of the Bible. It is the first law on the tablet governing every department of life. The Calvary of self-crucifixion must always precede the Easter of success. Can you then expect any different rule will obtain in the immediate service of advancing Christ's cause than that which has been demonstrated in God's unwritten book of Nature? Seek not to elevate yourself, but your Master and your fellowmen. Sink your own individuality in his cause. Push your Christ to the front, while you hide behind the pulpit. Your life may seem to you a failure. So John the Baptist's must have seemed to him, in the cold, damp prison cell of Machærus, when the headsman stood before him, so Paul must have thought as he bowed his head to the executioner, so men thought of Christ as they took down his bruised body from the cross

and placed it in the sealed tomb. But God knew otherwise, and on the bright bow of promise, which the sun of His love has painted on the tear drops that fall from the black clouds of sorrow and disappointed hopes, we read the golden sentence, "I will give thee a crown of life."

Gentlemen of the class of "Ninety-eight," by the authority in me vested by the Board of Directors, I present you with your diplomas of graduation from the San Francisco Theological Seminary. Go forth to your labors for the maintaining of the cause and the advancement of the kingdom of your Master, and may your discharge from His service be with the plaudit, "Well done, good and faithful servants. Enter ye into the joy of your Lord."

SACRAMENTO PRESBYTERY.

Dear Occident: The meetings of our church courts are usually reported by clerical brethren. For the sake of variety will you kindly allow a few rambling notes upon "Our Presbytery as seen thro' a woman's eyes"?

When this ecclesiastical body was invited to hold its Spring meeting in Carson, Nevada, a smile went through the assembly as though a good joke had perpetrated. Go to Nevada—the land of alkali and sage brush, of sparse population and magnificent distances, of legalized prize fights and terrific Washoe zephyrs! Surely the brother was not in earnest! But he was never *more* in earnest. He believed that a better acquaintance with this remarkable country would dispel much of the prejudice concerning it. He believed the faithful saints would be edified and encouraged, the halting ones impressed and persuaded, and the cause of Presbyterianism advanced by the meeting within its limits of this court of our church.

One good brother remarked that his comrades would take their lives in their hands if they risked the possibilities of a Nevada spring-time. Fortunately the spirit of the Master prevailed and thirteen—in this case a most fortunate number—were found ready to risk their lives if necessary to bring the cup of cold water to the fainting one. And what did they find? A country beautiful in its wealth of springing grass, bursting leaf and budding flower and a climate as mild and balmy as the noted health resorts of Italy. Indeed, the success of this remarkable meeting of Presbytery may have been due in part to the weather. How could there be anything but harmony during days like

those of which Lowell speaks when he says:

"'Tis as easy now for the heart to be true,
As for grass to be green, or skies to be blue,
'Tis the natural way of living."

You must allow in passing the very feminine remark that our presbyters were an unusually fine looking set of men. Tall, erect and brawny, they reminded us of the famous old guard of Napoleon. We were especially surprised at their youthfulness. Indeed one of the brethren said this was sometimes called the "Kid Presbytery." But notwithstanding the absence of many of the older members who are honored and revered for their wise and faithful counsel, all concede that the business of Presbytery was never conducted with more precision, wisdom and dispatch.

At the request of the retiring Moderator, Rev. D. L. Macquarrie of Redding preached an excellent opening sermon upon the great central theme of our religion. The Cross of Christ, the spring of every promise, the source of every invitation, the starting point of life, liberty and love and the blessed hopes of immortality and eternal glory.

The sermon was simple, plain and practical, delivered without notes in an easy conversational tone, and yet with such power and earnestness as to carry conviction to the hearts of the large and appreciative audience.

The election of Rev. W. C. Sherman as Moderator insured at once the success of the meeting from a business and a religious standpoint. Wise in counsel, courteous in manner and fertile in expedients, he made a most excellent presiding officer, while his deep piety and hearty consecration gave a spiritual uplift not only to the Presbytery but to the entire audience. The recording clerks, Rev. Messrs. Haberly and Magill, performed their duties faithfully and conscientiously.

The usual routine of business was transacted, ministers received and dismissed, committees appointed, reports rendered, and Rev. Wm. P. MacDonald of Placerville and Elder Ferguson of Roseville elected as commissioners to the General Assembly. Our beloved stated clerk was greatly missed and fervent prayers were offered that his health might be speedily restored. Great regret was also expressed at the loss of Dr. McDonald from our number.

The popular meetings were a success viewed from every standpoint. On Friday evening the subject of missions was considered and earnest addresses were made by Rev. Wm. MacDonald of Placerville, Rev. Geo. H. Bigelow and

Rev. W. C. Sherman.

On Saturday evening, Sunday school and Endeavor work received our attention, and Rev. Messrs. Riddle, Magill and Lamont directed our thoughts into these important channels. Dr. Lamont by the way, is a newcomer, and made hosts of friends by his earnest spirit and genial manner.

Sunday was the last day, the great day of the feast. To properly describe the sermon of the Moderator from the text "This is my beloved and this is my friend," the timely and appropriate table talks of Rev. Messrs. Macquarrie and Johnston, and the delightful communion season which followed, would require more time than we are able to give.

The crowning service of all was the last, the evangelistic service in the evening. After three earnest appeals by Rev. Adolph Haberly of Elk Grove, Rev. J. G. Anderson of Roseville and Rev. Wm. Guthrie (who seems to have some of the pathos, fire and poetic imagery of his illustrious grandfather), the pastor of the church, Rev. F. L. Nash, spoke some earnest farewell words, at the close of which an invitation was given to all who would seek to lead a Christian life and meet these brethren in Heaven to manifest it by rising. Nearly all of the large audience arose, and many who have never made a profession of religion will doubtless remember the day as the beginning of a new life in their souls.

Thus ended our delightful meeting of Presbytery, and somehow Heaven seemed nearer and Christ seemed dearer after these four days of communion.

The genial, affable manner of our guests, their earnest Christ-like spirit, and the transforming power of a noble purpose as shown in their lives have impressed us most deeply.

On the other hand the warm reception they have met from the Carson people, their rides and visits to the Indian school, Prison and Orphan's Home, the pure, invigorating air of the mountains, and more than all the manifest presence of God at all our services must have made a deep and lasting impression on all who were present.

A few hours elapsed between the arrival of our guests and the convening of Presbytery, so ample opportunity was afforded for considerable sight-seeing. One of our trustees, Superintendent of the refining department, showed them through the U. S. Mint, and explained the process by which the crude bars of bullion were converted into

coin. From the Mint they went to the Capitol to pay their respects to our "fighting Governor" Hon. Rheinhold Saddler—who by the way is a warm friend and supporter of the Presbyterian church—and other State officials.

The celebrated Arena where "Gentleman Jim" met his Waterloo over a year ago next attracted their attention. Here two of our Presbyters became so enthused as a vivid picture of the vast audience and the great battle of the champions was brought before them, that—standing on the very spot where Corbett and Fitz face faced each other—they forgot their dignity and gave an exhibition of skill so 'beautiful' and so 'scientific' as to win the applause of all present. A snap shot of the scene was taken which will be preserved as a souvenir of the occasion.

A very enjoyable visit was made on Monday to the famous Comstock Mines and the Sutro Tunnel. At Sutro they were made the guests of the President of the Tunnel Company, Mr. Leonard, who is a staunch Presbyterian and a member of Dr. John Hall's Church in New York City.

On their return from Virginia City, on Monday evening, our friends were met at the station by a crowd of Endeavorers who sent them on their homeward way with words of hearty greeting and our beautiful parting song, "God be with you till we meet again."

Shall we ever meet again? we wondered. Like an echo from the slowly moving train came the refrain, "Till we meet at Jesus' feet." Ah yes! that is the blessed meeting place! And a great flood of joy filled our souls as we thought of the good time coming when, with all our dear ones,

We shall range the sweet plains on the banks
of the river,
And sing of Salvation forever and ever.

The Mistress of the Manse.

Carson City, Nevada, April 1898.

E. T. Ingle.

The following action was taken by the Presbytery of Sacramento at a meeting held in Carson City, Nevada, April 23rd, 1898, viz:

"WHEREAS, one E. T. Ingle, has labored as a minister in the Eureka

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind.

THE OCCIDENT

"A PERFECT FOOD—as Wholesome as it is Delicious."



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Costs less than **ONE CENT** a Cup.
Trade-Mark on Every Package.

WALTER BAKER & CO. LTD.,
DORCHESTER, MASS.

Established 1780.

Presbyterian church, Nevada, for six months in 1897, and

WHEREAS, it appears from documents received from the stated clerk of the Presbytery of Portland that the said E. T. Ingle is not a regular minister and that his conduct is unbecoming a Christian:

We therefore disclaim any relation with the said E. T. Ingle and instruct the Stated Clerk of our Presbytery to warn the churches against this man through the columns of the OCCIDENT, Interior and Herald and Presbyter.

Geo. R. Bird,

Stated Clerk Presbytery of Sacramento.

EASTERN CHURCH NEWS.

IOWA.

Clinton.—The Rev. J. K. Fowler, D. D., became pastor of this important church just six months ago. His work has been attended with marked success. Nearly every week new sittings are taken by persons who have been attracted to the church. The evening congregations have improved in marked degree. New members are being added to the young people's societies and new lines of work undertaken. The Sabbath school has a membership of over 300. The women's societies are active and prosperous. Twenty-seven have been added to the church during the last six months.

KANSAS.

Osage City.—One hundred and six persons have united with the First church of this city since the first week in January. The pastor, the Rev. C. A. Berger, is untiring in his efforts and the work of the Master has been wonderfully prospered.

WEST VIRGINIA.

The First church, Parkersburg, W. Va., Rev. Henry Rumer, D. D., pastor, had two-fold cause for rejoicing at its communion Easter Sabbath. One was the reception of 24 persons into its membership, 20 being on confession of faith; the other was the announcement then made that the \$7,000 debt resting upon the church since its erection three years ago was entirely provided for. The membership of this church is now 534. It has a flourishing Sabbath school and carries on a vigorous mission work, which was under the special and very

successful care of Rev. Jos. Hamilton until a few weeks ago, when he resigned to go abroad.

OHIO.

Portsmouth.—On April 10, at the quarterly communion service in the First church, Rev. David S. Tappan, D. D., pastor, twenty-one new members were received, fifteen of these being upon confession. At the communion in January twenty had been admitted to church membership, making a total of forty-one additions since New Year's. This growth has been the result of the Lord's blessing upon the ordinary means of grace, no foreign help having been employed, no sensational methods introduced or extra meetings held. Dr. Tappan, the 1st of the present month, entered upon the ninth year of service as pastor in this important field.

WISCONSIN.

Racine.—John Thomas, one of the members of the Welsh Presbyterian church, has reached his one hundred and third year, and on that eventful birthday he was presented with a purse of money by the Christian Endeavor society. Mr. Thomas is in good health, and a fine example of a pious Welshman who remembers his native land and the teachings of his youth and rests on the promises of God. "With long life will I bless him, and show him my salvation."

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.
F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75c.

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Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

BOOK REVIEWS.

"The Story of the Christian Church," by George R. Crooks, D. D., LL. D., late professor of church history in Drew Theological Seminary.

This portly volume is a compend of church history, but unlike most compends, is really very interesting. There is not a dry page in the book. The style is easy and flowing and clear as crystal. The reader is never in doubt for a moment as to the author's meaning. He has the true historical perspective, which enables him to seize the salient points of the subject, and avoid dry and tedious detail. "The Story of the Christian Church" is well told in this book, as far as it goes, and we should think it would prove interesting to intelligent readers, lay as well as clerical.

The method of the book is simple and easy. It is divided into three periods, the first extending from the founding of the church A. D. 33, to its union with the Roman Empire, A. D. 323. The second, from the union of the church with the Roman Empire to the rise of Protestantism—323 A. D., to 1517 A. D.; and the third, from the Protestant Reformation to the rise of Arminianism.—1517 A. D., to 1618 A. D. The first period is treated in twenty chapters, describing the founding of the church, its organization, its passing from the Jewish to the Gentile nations, the oppositions it encountered, its characteristics, the worship of the early church, its ordinances, and its moral spirit, changes in its government and the development of Episcopacy. Then the apostolic fathers have three chapters devoted to them. A chapter is devoted to the persecutions of the early church. The early Christian apologists have two chapters devoted to their labors, with notices of the early assailants of Christianity. A chapter is devoted to the life, learning, character and writings of Origen. Then follows the history of the constitution of the church from A. D. 100 to A. D. 325, in which the author shows how the original equality between bishop and presbyter was lost, and the episcopate arose out of the presbyterate. Another chapter is devoted to the Christian life and worship of the church from A. D. 100 to A. D. 325. The closing chapter of this period is devoted to a review of the history of doctrine down to A. D. 325.

In the Second period the author treats of the Council of Nice, the Arian reaction, the Athanasian creed, the effect of the union of church and state, the Christian emperors, the Christological controversies, the Germanic races, the rise of the Papacy, the inner life of the church, the doctrinal controversies of the Western or Latin church, the missions of the middle ages, the rise of Mohammedanism and its conflicts with the church, the popes, the inquisition, the religious orders, scholastic philoso-

phy, Wycliff, John Huss, the Council of Constance, the Hussites, Savonarola, and the decadence of the Papacy. It will be seen that this is an interesting series of topics, and very little fault can be found with the author's treatment of them.

The third period, The Protestant Reformation to the rise of Arminianism, concludes the volume. In this period he treats of Erasmus, Luther and his controversies, Luther and Lutheranism, Zwingli and the Swiss reformation, John Calvin, Calvin as a theologian and controversialist. The Reformation in England occupies three chapters. Then come his views of Arminians and the Synod of Dort, and Arminianism after the Synod of Dort.

In some portions of this last period we cannot express our unqualified approbation. The author is unexpectedly fair and even generous in his treatment of Calvin. We think he is wrong in his contention that Supralapsarianism is the logical outcome of Calvin's doctrine of predestination. He thinks it was Calvin's heart that shrank from that conclusion. We think Calvin not only logical and consistent throughout, but also irrefutable; although he does use language occasionally that can be construed into Supralapsarianism. But taken as a whole that is plainly not his view. Because Arminians cannot see the logical consistency between predestination absolute and an honest offer of free grace to all, is no proof of inconsistency, but only of their inability to understand it.

We admit that Beza and Gomarus gave to Calvinism an abnormal development in the direction of Supralapsarianism, and Arminianism was a protest and revolt against that teaching. It could not be expected that Dr. Crooks, being an Arminian and a professor in a Methodist theological seminary, could write from any other than the Arminian point of view. Instead of censure he deserves high praise for his admirable candor and fairness. We congratulate the Methodist church in having such men as the late author of this book and others we could mention. It marks a great advance upon a state of things in that church within our own recollection.

The book is for sale at the Methodist Book Rooms, 1037 Market street, San Francisco, J. D. Hammond, Manager.

Magazines.

The *Presbyterian and Reformed Review* for April has an able review of Dr. McGiffert's "Apostolic Christianity" by Prof. James Orr, D. D., which exposes the errors and fallacies of that work. Professor Vos has an able paper on "The Modern Hypothesis and Recent Criticism of the Early Prophets." Rev. John Macpherson writes of "The Westminster Confession, the Character and Sources of its Teaching." Dr. Green continues his series on "The Metaphysics of Christian Apologetics," the subject of the second paper being "Duality." Prof. Henry E. Dörker, D. D., has a very interesting article with

the title, "John of Barneveldt, Martyr or Traitor." There are 44 pages of "Reviews of Recent Theological Literature," a department which furnishes a valuable guide to ministers in the purchase of books for their libraries.

The unique position which France holds in relation to the question of wheat is pointed out by Worthington C. Ford, chief of the Bureau of Statistics at Washington, in his second article which heads the table of contents in *Appletons' Popular Science Monthly*, for May. The West Indian Bridge between North and South America is the title of an instructive geological study by J. W. Spencer, in which the probability is shown of such a land connection having existed between these continents in recent geological times. The article is given added value by a number of illustrations. "A Study of Children's Ideals," by Estelle M. Darrah, will be found of interest and value by all persons having to do with the education of the young. Man's Dependence on the Earth, by M. L. Gallouedec, is an interesting essay on the relations between man and his environment. New York: D. Appleton and Company. Fifty cents a number; \$5 a year.

The May *Atlantic* opens brilliantly with Hon. Richard Olney's (late Secretary of State) timely and trenchant discussion of the International Isolation of the United States. This policy, originating naturally from our geographical situation, was impressed upon the nation by Washington, and has always been adhered to since his time. Mr. Olney suggests that the changes of recent years in world relations may necessitate changes in this time-honored policy.

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The Way of the Throne.

I am told that in London there is a tall building, at the top of which is a newspaper office that receives its news from Scotland by private wire. There were two young men in charge of the telegraph office. One went about London to collect local news, and on his return one night found that he could not get in, the man up in the fifth story not hearing his knocking. What did he do? He ran to a telegraph office and telegraphed to Edinburgh, "Wake up that fellow in the fifth story." And soon after, down came his companion to open the door. The quickest way to get to the man in the fifth story was by way of Edinburgh. The quickest way to get the man next to me is by the way of the throne of grace. If I understand this wonderful telegraphic circuit, I can send up my request to him

who holds all hearts in his hands, and there will be marvelous relations accomplished in the house next door to me.—
Dr. A. T. Pierson.

The first thing to do in the study of English literature, says Professor Mark H. Liddell in the April *Atlantic*, is to read it intelligently, to hear the very voice of it speaking to us directly and without impediment, to make its thought pass through our minds as it passed through the minds of those who created it, to make its thought our thought. There must be no half-knowledge, no vague concepts. The words of it should convey no hazy notions. If we are to know the full force of it, we must know that the words that the author chose were the only ones that he could have chosen. The turns of expression must be happy ones, fitting the thought like a glove. It is the perfection of form that makes it literature and gives it a claim to our attention.

Without a historical knowledge of our language such a full appreciation of much of our best literature is impossible. Criticism with the best intentions cannot make up by any aesthetic fervor for what it lacks of such knowledge.

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How Rich Men Began Life.

Cornelius Vanderbilt began life with an old pirogue, running between Staten Island and New York, and carrying garden stuff to market. With two or three thousand dollars raised from that source, he entered upon steadily increasing enterprise until he amassed the enormous sum of \$95,000,000.

Alexander T. Stewart first bought a few laces at auction, and opened his way to success in a dingy little shop in Broadway near the site of his wholesale establishment.

Daniel Drew, in his early life, was a cattle-driver at the munificent rate of seventy-five cents a day, and he drove himself into an estate valued at from \$25,000,000 to \$30,000,000.

George Law, forty-five years ago, was a common day laborer on the docks, and now counts his fortune at something like \$10,000,000.

Robert L. and Alexander Stuart, the noted sugar refiners, in their boyhood sold molasses candy, which their widowed mother had made, at a cent a stick, and today are worth probably \$5,000,000 apiece.

Marshall L. Roberts, of New York, is the possessor of \$4,000,000 or \$5,000,000; and yet until he was 25, he did not have \$100 that he could call his own.

Horace B. Claflin, the eminent dry goods merchant, is worth, it is estimated, from \$12,000,000 to \$15,000,000 and commenced the world with nothing but energy, determination and hope.—*Vermont Union*.

The Helpful Word.

Give the young and struggling a word of encouragement when you can. You would not leave those plants in your window-boxes without water, nor refuse to open the shutters that the sunlight might fall upon them; but you would leave some human flower to suffer from want of appreciation or the sunlight of encouragement. There are a few hardy souls that can struggle along on stony soil—shrubs that can wait for the dews and sunbeams, vines that can climb without kindly training, but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one cares and no one knows" blights many a bud of promise. Be it the young artist at his easel, the young preacher in his pulpit, the workman at his bench, the boy at his mathematical problems, or your little girl at the piano, give what praise you can.

The Way Out.

How many times do we find ourselves so surrounded by human trials that we cannot conceive a way out of them at all! The whole world appears turned against us—aye, and even Heaven itself is in seeming oblivion of our distress. We feel as though some great weight had fallen upon our shoulders—some burden that can never be uplifted. Sometimes it is the loss of a loved one by death—sometimes the change of circumstances or the sudden coldness of valued friends. These emotions of sadness are unfortunately the common lot of humanity, therefore none escape them. To those who only find consolation in the material things of life, utter despair and mental collapse under such circumstances is often the result. But to the Christian mind there always will come, if the burdened heart but turns to our tender Father above—not with repinings at our natural fate, but in gentle, patient submission—a way out to the light that cheers us even in our darkest hour.—*Christian Work*.

Dr. Philip Jaisohn.

Dr. Philip Jaisohn, Adviser to the Privy Council, has decided to return to America, his adopted country, after receiving the salaries due him for the remaining period of his term of engagement.—*Japan Times*.

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It is known that ships for Liverpool, for example, become fouled by marine animal and vegetable growth to such an extent on their outward passage as to delay the return passage from twenty to thirty days, causing an expense of from \$1600 to \$6000 on each trip.

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A. Miles, by General John Gibbon, and others. In 1891 Congress authorized the President to appoint a board of engineers to make an exhaustive examination of the subject. They reported favorably, and an appropriation was made for a survey and estimates of the cost, and since then for future work, while King County has condemned the land for the route.—*Harper's Weekly*.

A Land Without Tame Animals.

Japan is a land without domestic animals. There are no cows—the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of foreigners. The freight carts in the streets are pulled and pushed by collies, and the pleasure carriages are drawn by men. There are but few dogs, and these are neither used as watch dogs, beasts of burden, nor in hunting, except by foreigners. There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs—pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, however, and in particular bears of enormous size.—*London Tid-Bits*.

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HUMOR.

The helpfulness of a good man, when it comes to assistance in domestic affairs, is apt to be very much like that of the Mr. Barker, whose exploit is narrated below:

His wife had asked him to hang a picture she had purchased for the parlor and he had said that he would do it "in a jiffy."

"You just get me the cord and a picture-hook," he said to his wife, "and tell the servant-girl to run down cellar and bring up the step-ladder and carry it into the parlor; and where's those two little thing-a-ma-jigs that go into the back of the frame at the sides to put the cord through? Look them up for me; and I'll need the gimlet, to bore a little hole for the screws. Somebody get the gimlet, or maybe I can drive them in with a hammer. Johnny you run down cellar and get the hammer."

"I don't know but a chair will be better than the step-ladder for me to stand on. Somebody go out into the kitchen and get me a chair. I don't want to stand on one of the parlor chairs."

"Got that cord? Just measure off about the right length and fasten it in those little things at the side."

"There, now; there's your picture all hung up in good shape, and no fuss about it. The difference between us men and you women is that when we have anything to do we go right ahead and do it, and no talk about it."—*Youth's Companion*.

. . . See the tired girl standing up in the street-car! Is it not an outrage? It is an outrage. Can not the tired girl do something to make standing easier for herself? Oh yes! the tired girl can do something to make standing easier for herself. She can rest her weight first on one foot, then on another, then on a third, and so forth.—*Puck*.

A Thistle-Top Story.

The story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle-top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor.

To her amazement he bade her go back and gather the scattered seeds, and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports which she had circulated about others.

Any thoughtless, careless child can scatter a handful of thistle-seeds before the wind in a moment, but the strongest and wisest man can never gather them again.—*S. S. Visitor*.

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